SAM JONES LECTURES—EMORY UNIVERSITY

METHODIST EVANGELISM

GEORGE R. STUART

NO more fitting selection could have been made to deliver the first series of these lectures than George R. Stuart, the friend and life associate of the great evangelist, Sam P. Jones.

His lectures make no attempt at scholastic display. They are sincere expressions, direct from his heart, in which he discloses his most successful methods and practical means of instilling the fundamentals of Christian evangelism as learned in his own school of experience.

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METHODIST EVANGELISM

THE SAM JONES LECTURES

DELIVERED BEFORE THE FACULTY AND STUDENTS OF EMORY UNIVERSITY, ATLANTA, GA., 1923

BY

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FOREWORD

I AM to deliver a series of lectures on "Methodist Evangelism" as the opening series of a course of lectures established in this institution as a worthy memorial to the late Rev. Sam P. Jones. For many years I was his colaborer and constant companion. For this reason, I take it, I have been selected to give the first course of the series of lectures.

I am in fullest sympathy with you in your scholastic work, having pursued the courses which you are pursuing and having had conferred upon me the degrees of A.B. and M.A. and D.D. and LL.D. After all this doctoring, I am glad to announce that I am still alive. In this course of lectures, I shall make no attempt at scholastic display. For nearly half a century I have pursued the arduous task of evangelist and pastor, having devoted my years about equally between the two. I shall, therefore, rely upon the years of actual experience, personal observation, and tested-out methods in delivering to you some practical thoughts on evangelism.

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I

THE EVANGELIST AND HIS MESSAGE

My theme this evening is "The Evangelist and His Message," the preacher and his preaching. Through the ages preachers have been so different in title, characteristics, and message that it would be difficult accurately to define a preacher of the Word. It is difficult to estimate how much one personality is influenced by a predecessor in the same kind of work. We are naturally imitators. In every calling of life men copy each other. Preachers have followed each other in method and style until preaching has become quite complex. One class of preachers will follow some preceding type; another class may follow a distinctly different type, until the whole process of preaching becomes typical. Occasionally a unique and original type arises, to be in turn copied and imitated.

The preacher and the preaching of history are so varied that a definite model may not be accurately set. The earliest types are found in the Jewish priest and prophet, who constituted the two leading personalities of the Old Testament. They were the preachers of their age. The priest was the official of an ecclesiastical institution bound by the fetters of tradition and custom; his messages were those of corporate authority handed down through the life, teaching, and experience of the Church. He dealt, for the most part, with the individual rather than the crowd. He was the spiritual director and the

mediator of sacrifice; he followed strictly and carefully enforced formalities and rituals. Ecclesiastical organizations administered by priestly formalities become cold, even tyrannical, yet the spirit cannot carry the vital forces of religion without an organization. The priestly function preserves this institution. The Church has needed, and has always had, a limited number of Churchmen with gifts and work corresponding to the Jewish priest. When the number enlarges, the Church becomes formal and cold.

The priestly function is transferred to our modern Christian Church in those who cling tenaciously to conviction, ceremony, ritual, rubric, euchology, and litany. This type of preacher naturally gravitates to the position of pastor-teacher. If he does not lose the spirit in the form, he builds up, administers, and preserves the organizations and institutions by which religious society grows strong and wholesome. Wesley was the priest and Whitefield the prophet of Methodism.

When the Hebrew prophet stirred and fired the people with his scathing or pleading, his warning or exhortation; when cries of confession and repentance filled the air; when the people were reformed and purified—then the priest holding and administering the institution gathered and conserved the values, building them into the institution of the spirit for religious permanency. The Old Testament priest passed with the ceremonial law, and the Messianic types were fulfilled in Jesus Christ, who became the High Priest of the new dispensation and his disciples became kings and priests unto him. "Wherefore in

all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. ii. 17.) "And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever." (Rev. i. 6.)

In the Old Testament the word "prophet" carried a variable meaning. The first appearance of the word carried a meaning somewhat like our loosely used word "professor," signifying a leader or director in any teaching or educational field. Among the early Hebrews a prophet was the head of any department of instruction or an authorized leader or spokesman. When he took the rôle of the "head teacher," the pupils were called the "sons of the prophet."

When God called Moses to carry a message to Pharaoh, king of Egypt, Moses complained that he was a man of uncircumcised lips, whereupon the Lord gave him a spokesman: "And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet."

In 1 Chronicles xxv. the leaders of sacred music are called prophets: "Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals." Miriam was called the "prophetess," doubtless because she led the women "with timbrels and with dances." (Ex. xv. 20, 21.)

The word reached its highest meaning in the character and function of the teacher of the word

and will of the Most High God. This sacred character, called of God and recognized by the people as prophet, became the outstanding figure in the Hebrew Church. The spirit came upon him not only in power of receiving and delivering divine messages to the people, but in visions of things to come. He became the authoritative teacher of the Word and the herald of the divine message; he was at once the forthteller and the foreteller, the holy mouthpiece of Jehovah. The prophetic messages in the Old Testament are historic, didactic, and prognostic. The prophet was the historian, preacher, teacher, and foreteller. Moses, Joshua, Samuel, and other divinely appointed leaders and spokesmen for Jehovah at times exercised the prophetic function. In the long list of Hebrew prophets the character of men recognized as prophets presented a very varied and almost undefinable class. Sometimes in the divine movements with highly temperamental characters the spiritual rhapsody approached a hysterical seizure. Among many of the weaker, their ministry was mystic and magical rather than ethical and spiritual. The men who set the substantial prophetic type were true evangels of God, whose character and messages are represented in the Old Testament prophetic literature.

Except Jeremiah and Ezekiel, who were of priestly lineage, these prophets were unordained laymen, some of them the most singular, transcendent, and remarkable men in the annals of sacred history. They held special communion with God and announced from hilltop, mountain, temple, and platform, not only the truth of God as touching the life

and conduct of the people, but drew back, as if with divine touch, the curtains of time and revealed the blessings and curses of Jehovah, which betimes should fall upon the people. They lifted out of the future the cross of Christ and raised the flaming torch of Pentecost.

They were at times odd, spectacular, and sensational; they adopted most unconventional and unique methods of illustrating their messages. To express the subjection that God would bring on the nation, Jeremiah put bonds and yokes upon his neck and walked among the people. Isaiah stripped off his coarse prophetic robes and walked barefoot as the sign of distress that would befall the Egyptians. Jeremiah stood before the people and smashed the potter's vessel. These rugged and unconventional men aroused great emotions and wrought the most remarkable reformations among the people. They were the evangelists of the Hebrew Church. From Isaiah to Malachi the Scriptures are packed with the burning messages of the prophets. The priest and prophet of the Old Testament are no longer among us, save in their types and messages. They are types of the modern pastor and evangelist.

With the new dispensation, God called men and endowed them with specific function for their age and their work. Certain prophetic and priestly functions are permanent and characterize preaching in every age and constitute important elements in the ministry of the New Testament period. The New Testament ministry is set forth in the fourth chapter of Ephesians: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors

and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

A careful study of the priest and prophet, of the New Testament preacher and his preaching, of the modern preacher and his sermon will enable us more or less accurately to classify the gospel minister of to-day. We have only brief paragraphs here and there of New Testament preaching. Peter, James, Barnabas, Paul, and others did much preaching, but reports of their discourses are meager. A study of the early apostolic work and ministry will reveal three characteristic styles of gospel messages.

First, there was that class of sermons or that kind of preaching designed to publish the gospel or the "good news" to those who had never heard it; to take from the lips of Jesus or his disciples, or by special inspiration of the Holy Spirit, the gospel message and, giving to it a clear and authentic statement, publish it to the people. This is classed as *apostolic* preaching. St. Paul in Asia Minor and Bishop Lambuth in Africa were apostles.

Following this was the style of preaching designed to more fully explain, more earnestly impress, and more urgently insist upon an acceptance of this truth. This was the *prophetic* or *evangelistic* type of preaching after which the evangelism of the present day is to be typed; it was the appeal to conscience. Peter and Philip, Luther and Wesley, and others who stirred the people were examples of this type.

The third was a type of preaching designed chiefly to confirm, develop, and enlarge Christian character; to feed and foster the flock. This type of preaching is the *pastor-teacher* type, according to which the modern pastor-teacher has modeled his preaching. St. James of the Jerusalem Church and all other men who have had the care of a single Church or specific congregations represent this type.

In our age the apostolic element is rarely found. We have to do, first, with the prophet in the sense of the forthteller rather than the foreteller, the evangelist as the voice to conscience; and second, the pastor-teacher as the priest, the shepherd, the leader, and feeder of the flock, the curator of the Church and its branches of service.

At this time we have under special consideration the *evangelist.* The evangelist by nature, call, gift, and ministry is a peculiar type of New Testament authoritative minister. He is called of God in divine recognition of peculiar gifts and sent forth under the direction of the Holy Spirit to do a peculiar work.

The divine call is the paramount question before every man considering any kind or class of preaching. Natural fitness for the discharge of certain apparent functions of the ministry, such as aptitude or fondness for forensic or declamatory speech, the desire to promote morals and advance high ideals, the taste for addressing and instructing the multitudes, and all similar questions are to be carefully analyzed. A man considering the profession of medicine, law, pedagogy, or commerce may base his decision upon aptness, taste, and fancied adapta-

bility, but the divine call to the ministry is entirely apart from this class of decision. The Word of God is distinct and clear: "Ye have not chosen me, but I have chosen you." "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." "Separate me Barnabas and Saul for the work whereunto I have called them." "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." The men who are called to preach are those whom God selects, upon whom the divine Spirit comes in clear and unmistakable impression. The matter of deciding the call to any class of ministry is in that sacred and holy realm of the soul's conscious communion with its God. In this holy communion there is no audible voice or distinct verbal enunciation, but there is a definite and distinct impression upon the soul, following which there is an unmistakable yearning toward the work indicated by the Holy Spirit. This yearning manifests itself in the deep desire to do the thing to which the Holy Spirit has called with a joy and happiness therein and a restlessness and dissatisfaction in other fields of labor.

"To one man it comes suddenly, like the flash of the lightning, the peal of a trumpet. To others it comes slowly, like the dawn creeping over the hills, the whisper of a distant voice. To some it comes as a great joy, filling the soul with hope and ecstasy. To others it comes through travail, and is almost a sorrow and a pain. One is at once filled with the

sense of confidence and strength; another trembles and shrinks, and is conscious only of appalling weakness."

This divine call must be carefully differentiated from the advice and suggestions of teachers, neighbors, and friends. These suggestions, however, while they are not authoritative, are confirmatory. God has given us in the Holy Scripture the definite statement of his truth, but he has fortified and confirmed the Scriptures by all his creation. Everything in nature testifies that "day unto day uttereth speech, and night unto night showeth knowledge." When a man is called of the Holy Spirit to the ministry of the Word, somehow the deep impression goes out to those around him, and they feel that there is a divine authority in his speech, and thus their advice and encouragement become confirmatory evidence. A very high authority goes further in this statement: "I do not think any theological college or seminary ought to receive for training a man whose personal sense of a call is not reënforced by the recognition and indorsement of the Church." Dr. Washington Gladden, in his work entitled "The Christian Pastor," says: "So if a man thinks himself called to preach, and can find no one who wishes to hear him preach, he ought to decide that the inward call was misunderstood. Thus it is plain that, whatever his inward impulses may be, a man is compelled to test his inspirations by the judgment of his fellow men. And the Christian Church has wisely provided that this double test shall be applied. No minister ought to undertake the work unless he believes that he has a divine

vocation; but he ought to submit this conviction of his to the approval of his brethren."

The Spirit who calls to the ministry as definitely indicates the kind of ministry. The joy and success in pursuit of the kind of ministry to which one feels called is the highest testimony of the call. The God who made us knows us, and his divine call is always in harmony with his creation. The evangelistic call is given to those who are naturally possessed of the powers necessary for the work. If you would test your call to evangelism, appeal to the things that press to your ministry and the slain of the Lord who crowd the altars.

Dr. G. Campbell Morgan says: "A great deal that has been said about a gift bestowed making a man a preacher who had no natural ability is sheer nonsense. God's natural and spiritual worlds are not so out of joint. Nevertheless, the final truth is that no natural ability qualifies a man for the work of the ministry of the Word apart from the bestowment of a gift of grace which is a spiritual qualification. There can be no training of the minister until that gift is received."

Whom God calls, he has endowed for the exercise of the special ministry to which he is called, whether it be apostle, prophet, evangelist, or pastor-teacher.

The four New Testament types of ministry mentioned may be blended in greater or less degree in one personality. Every preacher may at times be apostolic, in that he catches by the light of the Holy Spirit falling in special glory upon the page a new statement or interpretation of the truth, and under this divine afflatus he may lift a torch of special

glory and brilliancy to the eager eyes of his audience, and classify his message as apostolic.

The teaching gift may be a part of every minister's endowment for his work. Every kind of preaching is instructive, and the preacher in a general sense is always a teacher.

The type of ministry which is more likely to be spectacular and peculiar is the type that stirs conscience and arouses men to action; this is the *evangelistic* type. The call of the evangelist is no more specific than his message. The evangelistic message is aimed at the whole man; the evangelist should convince the mind, persuade the will, and move the feelings so that the hearer may be brought to a point of immediate decision concerning his future life and character. The evangelistic appeal is not to society at large, but to the individual. The evangelist is not the agent of reformation, but of regeneration; he is not the instrument or agent to society at large to change opinions, but a flaming messenger carrying the gospel designed to change the nature of the individual. The specific work of the evangelist is not to destroy false "isms" among the people, but to expel the devil, their author, from the heart of the individual. "When he, the Spirit of truth, is come, he will guide you into all truth."

A successful evangelist may also be an efficient teacher; he may, during a series of revival meetings, give out much valuable information, yet any specializing in pedagogic fields involving subjects and doctrines other than the cardinal doctrines connected with the subject of salvation will retard rather than advance the revival. During the revival period, the

mind of the evangelist should be centered on the arduous task of stirring the Church to a more thorough abandonment of all sin, a deeper consecration, a stronger reach of faith, and an irresistible cry for power. The burning rays of truth should be first focused in the field of the lukewarm Church member. He should be made to tremble under the consciousness of wasted opportunity, neglected graces, and a profitless and unfruitful life. In the revival period ministers and laymen need to search the heart, confess, pray, and forsake sin of thought, tempers, and habit that they may receive the Holy Ghost, not as a religious dogma, but as an individual and empowering personality. This circumscribed message to the Church, this focusing of the burning rays of truth on conscience, record, sin, repentance, the blood, prayer, waiting, and power will bring a revival atmosphere known and recognized by all evangelistic workers. The sinners should be made to quake in the face of violated law, rejected blood, and ignored mercy. The bleeding sacrifice, the yearning love, the outstretched arms under the light and power of the Holy Spirit should be persistently presented.

Roland Hill, the unique and successful evangelist, bounded his field of ministry by three "R's"—*ruin* by the fall, *redemption* through Christ, *regeneration* through the Holy Ghost.

Many themes may at proper times be legitimate for the pulpit of the pastor-teacher. There may be times when a careful and full discussion of the various "isms" which affect the thought of vagrant and ruminating minds may be entirely appropriate and

exceedingly helpful as a kind of winnowing process in clearing the mind for the reception of the gospel truth.

There may be times when it is necessary to define clearly and instruct the congregation in the work of social service, the cup-of-cold-water side of Christ's gospel.

Political and economic questions may arise in a community in such form as to affect the moral duties and activities of the Christian, and it may become necessary for the pastor-teacher to give a clear and definite statement of the duties of a Christian citizen.

Science, literature, nature, and the fine arts, without doubt, have valuable offices in the refinement and culture of the human mind. There may be many themes during the deliberative periods of pedagogic and didactic preaching which may enlarge the soul, enrich the Christian life, and vastly extend Christian service. In the intense period of the revival season such themes would be, for the most part, entirely out of place.

The evangelistic message must of necessity and efficiency be *narrow*, not in doctrine, but in scope, not in limitation of the broad purview of all the fundamental doctrines of the Church, but in limitation of the field to be intensely covered during the evangelistic period. This is necessary for the purpose of intensity and the accomplishment of the primary aim and object of the evangelist—namely, the *present* and *immediate salvation of the soul.*

In the evangelism of the ages the characteristic note is the same. The revival under Ezra after the

return from Assyrian captivity has, perhaps, the greatest similarity to our modern revivals, though similar gatherings and like messages are found in the times of all the old prophets. Wherever the prophets of Israel faced these periods of declension, the people were called to the law, to prayer, and to repentance. "Then all the men of Judah and Benjamin gathered themselves together, . . . and Ezra the priest stood up, and said unto them, Ye have transgressed. . . . Now, therefore make confession unto the Lord God of your fathers. And being guilty, they offered a ram of the flock for their trespass."

John the Baptist closed the evangelism of the Old Testament, and his constant cry was: "*Repent.*" The Master opened his ministry with "*repent.*" Peter opened the New Testament evangelism at Pentecost with "*Repent* and be baptized, every one of you." Philip, Barnabas, and Paul took up his theme. The cry of the Spirit to the Churches of Asia was: "*Repent.*"

When Luther arose out of the darkness of the centuries of superstition, sin, and spiritual decline, he lifted his voice against the sin and corruption of the Church.

Wycliffe, Huss, and Jerome of Prague, the Johns that followed—John Calvin, John Knox, John Taussen, and John Laski—all carried the revival fires of Protestant evangelical faith by hammering at sin and lifting the cross.

In the Reformation period there was by far more of the educational and more of the controversy of theological opinion than in any other evangelistic period. The Reformation was characterized by the

burning desire to find the true way of life, and much time was devoted to theological statement and argument, yet the life of the movement was in the deep conviction for sin and joy of regeneration. The chief concern was the soul's personal relation to God, and the high testimony of the truth of the doctrines preached was the conversion of sinners.

When Whitefield and the Wesleys lifted the flaming torch of the Wesleyan Revival, *repentance* and *justification by faith* were constant themes.

There has somehow crept into the minds of the men of to-day who are devoting themselves entirely to evangelism the belief that in order to stir up the community and awaken widespread interest at once it is necessary to go through the town with a hatchet, like certain modern reformers, breaking into everybody's private business or into all the public and social affairs of the city. To be sure, this does stir a community and bring people together like a burning building, a collision of automobiles, a personal difficulty between citizens, or any other occasion threatening a catastrophe. The proper turn given later to this "hullabaloo" may result in much good. Through the gospel of love preached later in the meeting, and the gift of the Spirit, many of the wounds may be healed and much of the fierce resentment allayed; but there will always linger in the community scars of needless wounds, and many who are not won over will remain embittered toward all succeeding evangelists. Much unnecessary and unwarranted opposition to evangelistic work is thus left slumbering in the community.

It would be cowardly and unmanly to avoid

candid and needed reproof for fear of resentment, for sin must be reproved and crime rebuked; yet this sharp reproof would much better come at the close than at the beginning of the revival. This process of dealing with personal and public sins may be termed the "surgical process" of the gospel. Going through the town stabbing people to the right and left for the purpose of attracting attention and creating a furor of excitement is quite different from going thoughtfully with warranted surgical instruments and skillfully cutting to save. The pain of surgery led to the discovery of anæsthesia. Under this benign influence the most difficult surgery may be performed and the most virulent diseases removed without pain to, or opposition from, the patient.

There is a spiritual power under which the sinner may be cut with the keenest knife of reproof and separated from the most heinous sins without arousing in him the least antagonism to the preacher. Under this gracious influence on the day of Pentecost, "When they heard this, they were pricked in their heart, and said, . . . What shall we do? and, repenting of their sins, they gladly received the Word, were baptized, and were added unto them." When this power is "noised abroad," the "multitude" will come together. The difference in the two processes is that the first is in great danger of being a man-stirred city, while the second, without doubt, would be a God-stirred city; the former would be a sensation, the latter a conviction. Many men of strong personality and superior human gifts may stir a community and attract large crowds by discussing in a spectacular way all the sins of the

community. There is a morbid curiosity which brings people together to witness any sort of physical or moral catastrophe.

On the day of Pentecost, in the upper room, the "cloven tongues" went before the fearful arraignment, "Him have ye taken, and by wicked hands have slain." The first messages of the God-called and God-appointed evangelist should be in the constricted line of the upper room message: Repentance, consecration, faith, prayer, waiting, power. The direction of our Saviour was short and circumscribed: "Tarry ye in Jerusalem till ye be endued with power from on high." The business of the upper room was limited and specific: "Pray and wait." The evangelistic message leading to pentecostal experience is confined to a narrow field. After the enduement and power, the "tongue of fire" messages are messages of compaction, of subjects and doctrines or narrow comprehension covering a limited field, the hammering at conscience, the revelation of sin and its consequences, the lifting of the cross, the story of love.

As I have suggested, the pastor-teacher may deal with the whole gospel message in statement, promulgation, and exposition. The evangelistic message is not specifically didactic. The evangelist accepts the apostolic statement, follows the prophetic herald, and seeks for an immediate decision on things known and admitted. The message is *exhortatory* rather than didactic or expository. The doctrines connected with the whole process of repentance, faith, and salvation should be made clear, but social business and civic ethics would bet-

ter be left to the pastor-teacher in the process of edification and building up of the saints. May I emphasize again—the field, the message, and the work of the reformer and gospel evangelist are distinctly different. The appeal of the *former* is to *society* and the *masses*; the *evangelist* is sent for the *individual lost sheep.* The evangelist must hammer at the individual conscience and work for individual decisions.

The evangelistic message has an experimental testimony bound in the personality of the preacher. The writer may lose himself in his essay; the lecturer may hide behind his subject; but the preacher is as inseparable from his sermon as the wick from the light of the candle. Withdraw either and the other is dead. A sermon is gospel truth attested, reënforced, and vitalized by human experience. Since the evangelist is urging his hearers to seek a specific experience, it is exceedingly important that there be no doubt of the fact that the preacher has this experience. The preacher not only states the truth, but adds the testimony of what he knows and feels. Peter "standing up with the eleven" lifted the prophecies and shot them through with the experience of himself and his fellow apostles in the words: "This Jesus hath God raised up, whereof we are all witnesses." If the preacher has seen and known Jesus, if the witness of the Spirit, a consciousness of the indwelling personality of the Holy Ghost, has become a *positive experience*, then the sermon and the preacher blend like the prismatic colors into the white light of the truth. His experiential positiveness in the utterance of the truth will surcharge it

with irresistible force. A sentence like, "This is true; I know it, for I have experienced it," is like the explosive behind the projectile, it drives home. St. Paul's statement, "At midday, O king, I saw in the way a light from heaven," was irresistible.

This experiential testimony should appear in the *vigor*, *positiveness*, and flaming *affirmations* of the Word rather than the exploitation of personal history. If we really *know him*, he cannot be hid. If we are *theorizing* about an experience of which we ourselves are not conscious, the *emptiness* of our witnessing will appear. If the preacher knows experientially and has had abundant fruit, there will be a strong temptation—to which many modern evangelists have abundantly yielded—to exploit one's self.

The exploitation on the part of some should not drive the other evangelists from a humble and definite public personal testimony. This experiential positiveness lays hold of the depths within the preacher and enables him to speak to the depths in the hearer. Whatever this experience costs in self-denial, self-sacrifice, consecration, prayer, and waiting, the wise servant of God will not hesitate to pay the price.

The Methodist Church from the beginning has been a testifying Church. Some of the most marvelous conversions have occurred in what has been termed the "Methodist experience meeting." There is a convincing power in personal testimony. In nothing is a minister more powerful than in his experiential testimony, provided he *has* an experience.

For sixteen years I heard Sam Jones, the noted evangelist, before audiences of five, six, seven, eight,

and even up to ten thousand, recite his personal experience with marvelous results. At the close of a great sermon, when his audience had been convinced of the truth of the gospel he had preached and were in closest sympathy with him, he would close his sermon with a recital of his personal experience which seemed the final and effective stroke of the hammer that broke the hearts and brought hundreds weeping to the altar.

In his sermon on "Escape for Thy Life," after naming the various sins to which men are addicted, after denouncing in the most scathing and terrific terms the sinful habits of men, with soul aflame, in words pathetic, with tears streaming down his face, he would give the testimony of his own sinful life and his repentance and conversion and urge sinful men to turn from sin as he had done.

Every evangelist from St. Paul to the present has had an experiential testimony voiced in the positive, vital, triumphal, and fruitful preaching of the Word in verbal narration of the glorious work of grace in his heart. Experiential certainty and triumphal testimony are the strength and glory of evangelism.

II

EQUIPMENT ON THE HUMAN SIDE

In the various fields of gospel ministry the question of adaptation is paramount. The calamities of life are nowhere more visible than in the misfits. Everywhere we turn we find people working at tasks for which they are not fitted and fretting their lives away with failures because the task is totally out of harmony with the nature and capabilities of the workman.

The servants of God are all members of the same household of faith; all are members of the same body and equally honorable. There are no orders which establish superior and inferior relations, yet there are gifts and qualifications that adapt men to specific work. The hand cannot do the work of the eye, nor can the eye do the work of the hand. God set each member of the body in its place and fitted it for its specific function. Jesus Christ, "who thought it not robbery to be equal with God," smashed all orders and forms of hierarchy by dropping on his knees with a towel to wash his disciples' feet, teaching us the equality of brotherhood and the glory of service. Equality in relation does not indicate similarity in service or identity of gifts. There are diversities of gifts: "To one is given the word of wisdom; to another the gifts of healing, to another the working of miracles."

Evangelism is a specific class of work in the kingdom and requires peculiar natural and spiritual gifts

for its best accomplishment. God, the author of both natural and spiritual gifts, recognizes both in the call and commission to service. The study of the men whom God has called to evangelistic work in the history of the Church gives us certain natural gifts recognized in the divine call. In the same field of study we may observe human defects. To cultivate one and avoid the other should be the chief concern of those who feel called to this important field of gospel ministry. That this concern may be stimulated and efficiency increased, we venture to suggest some helps and hindrances.

Helps

Vitality.—A distinctive characteristic of the evangelistic gift is physical, mental, and nervous vitality—a live man, a man teeming with vigorous, vital impulse, with fire in the eye, flash in the face, and tingling life throughout the body. There is something supremely attractive in life. One looks with admiration on the great oak with every branch and every leaf vibrant with life. A sickly plant, whether large or small, somehow repels us. A man steps upon the platform as an evangelist; if he is vital in the highest sense of the word, the fact will appear in every movement.

Imagination.—An evangelist is imaginative. There is a universal attractiveness in pictures. A child at ten and the sage at eighty are attracted by a picture. While the latter may get more out of it than the former, each fills his cup, large or small. It is a pleasure alike to both to look at the picture. Our Saviour very clearly taught us that nothing is more

attractive to the masses of the people than the picture: "Without a parable spake he not unto them." In this natural characteristic the evangelist finds his greatest strength and his supreme danger. An imaginative mind is poetic and extravagant and finds its chief joy in clothing a somber fact in brilliant robes. Sometimes the fact is so thoroughly and extravagantly clothed that the identity is entirely lost; and when once the identity of the original fact is lost, the imaginative orator is liable to make almost any fascinating and extravagant picture. A mother came to me once greatly troubled about the tendency of her small son to tell extravagant and unreasonable stories. She asked my advice. I told her that the indication was that she had an embryonic poet, orator, preacher, or liar—he was capable of making either, and unless very careful attention was given to his training, he would most likely make a liar.

Illustration.—There is no field connected with an evangelist's work so important, so helpful, and yet so dangerous as that of illustration. In the relation of personal experience, an imaginative mind may enlarge on the facts little by little until the story ultimately belies the fact. A highly imaginative mind, in giving forth a certain established fact connected with human experience, may so color it that it will pass entirely out of its class and get away from the truth. Many evangelists, yielding to this temptation, have greatly decreased their influence because their highly colored pictures ultimately turn out to be enormous lies. They continue to stretch our credulity by such statements as these: "I prayed

continuously day and night"; "I could not eat or sleep for days"; "The whole town was stirred"; "I have spent hundreds of dollars on these worthless tramps"; "Thousands of men have told me the same old story." To these highly imaginative minds one hundred easily becomes two hundred; two hundred, five hundred; five hundred, one thousand, and so on. The evangelist does not willfully and intentionally falsify; he yields to a vivid imagination, fluent speech, and an intense desire to establish certain facts and produce certain results, and as a consequence inadvertently becomes an exaggerator and later a common liar. Of course some have shed hogsheads (?) of tears over this, but tears do not always save. Illustrations properly and carefully used, having in them a clear and unmistakable ring of truth and sincerity, add tremendously to a preacher's power and efficiency.

Illustrations in themselves have degrees of effectiveness. There are various degrees, but for matter of illustration I mention only a few. The least valuable illustration is the one in which a preacher uses an incident reported after this fashion: "I somewhere read this story," or "some one has given the following incident." This is entirely too indefinite. The inquiry arises in the mind at once concerning the indefiniteness and uncertainty of the story, or the thought may arise that the person quoted may be very unimportant and insignificant. Every statement is worth itself plus the man back of it. If the man back of a statement amounts to nothing, the statement, however strong, loses value. A stronger illustration is put in this language: "Seated in a

dining car on the Pan American running between Cincinnati and New Orleans over the L. & N. Railroad, Col. John S. Doe, the author of the most popular book, as you know, of this age, on the subject of 'Human Inventions,' said to me: 'The greatest invention put forth by the human mind in this century is the radio.'" This illustration has in it all the strength of the man who uttered it and has in it a definite and precise time and place. It connects up with one's own experience, and in all these things it is strengthened. The more prominent the character, the more important the place, and the more significant the event, personage, or experience with which any illustration is connected, the stronger and more effective the illustration becomes, provided that it equally makes clear the fact under discussion.

An illustration is always more effective when a double point is made with it; that is to say, when the illustration itself gives to the audience a new, unexpected, interesting, and valuable point of history, philosophy, or experience and at the same time illustrates the subject under discussion. The people are delighted to have the new information and are pleased when this new information couples with it the power to illustrate the point under discussion —for example, illustrating the fact that a man may go beyond the point where grace may reach him, descend to the depths where conscience is so seared, the mind so blunted, and the morals so degraded that no appeal will reach him, one may use a bit of natural philosophy like this: If a cork is pushed down in the ocean *ten* feet and released, it will

quickly rise to the top; if pressed down *twenty* feet and released, it will quickly rise to the top; if pressed down *fifty* feet and released, it will quickly rise to the top; if pressed down, down, down one hundred feet and released, it will rise to the top; but it may be pressed to a depth from which it will never rise.

Humanness.—Another natural characteristic of an evangelist is what may be denominated "humanness." There is no touch like the human touch. The man who is, as the old lawyers termed it, "free with the jury"; as the platforms put it, "captures his crowd"; as the stage puts it, "goes off with the performance"; as the fact would have it, "gets the human contact"—he is what we call the man with a human touch. He gets this touch in many ways; one is by connecting his own human experience with his audience. Human experiences are quite similar, every one having somehow or somewhere or in some way touched the joys or sorrows, the successes or failures, the triumphs or humiliations, the balms or wounds, the friends or foes of life. It is easy for a speaker to get the human touch in whatever field of human experience he may wander. He can hardly relate a hardship or a sorrow or a supreme difficulty, a challenge to an enemy, a rise or fall, that he will not have over his audience everywhere a quick and human response. "A fellow feeling makes us wondrous kind." Similar experiences establish a kinship. The human touch is the vital touch.

Big Heartedness.—The next natural trait is what we may term "big heartedness," a broad, deep, general sympathy: one who in a generous, broad way loves his fellow man, loves animals, birds, and

things. There is a general human contempt for selfishness, for narrowness, for isolation, and for coldness. There is on the other hand a general and generous response to unselfishness, broadness, liberality, generosity, and all such kindred qualities.

Practicality.—Men are attractive who know folk and things; who are good judges of human nature; who are able quickly to discern the right thing to be done in emergencies, to handle situations, to treat with wisdom and propriety the various classes of humanity—the everyday, practical, common-sense sort of fellow, possessing what is styled "horse sense which indicates stable thinking." This is a characteristic that is most appealing to the masses.

Speed.—Nothing is more attractive to the average person than quick movement, however and whenever performed. When it was announced that a train would be run from New York to Chicago in eighteen hours, called the "Eighteen-Hour Limited," there was tremendous excitement along the whole line of road. Thousands of people gathered in the small towns to see it pass through. It is reported that it went through some towns at the rate of eighty miles an hour. There was nothing unusual about that train except its speed. It had the same engine and coaches that were formerly used, and the same track, but the speed increase was the attractive feature. Some of the greatest evangelists have been men with rapid speech, men who think quickly and speak rapidly.

Enthusiasm.—An enthusiast is always a dangerous character. When I am in a forty-horsepower automobile going down the road with all the power on, I

want to be sure of the man at the wheel. Enthusiasm is always liable to extreme movements. Energy and zeal always appeal to live people, that class of people who feel like poking a dull fire to make it burn brightly, turn on the gasoline to quicken the speed, and stir up every fellow whose movements are slow, sluggish, heavy, cloggy, and lifeless.

Scholarship.—The scholarship which includes that training of the mind secured through books is of the highest importance. The scholastic training of the mind establishes a distinct personality; it also secures clear thinking and correct speech. It also gives mental strength and poise. These things not only enable the speaker to present a gospel theme with greater power, but they save him from needless and just criticisms and also save him from offending the taste of the best class of people. The unusual success of many evangelists totally illiterate, or with only partial education, has somehow placed a kind of premium on illiteracy. It cannot be doubted that many illiterate men have been greatly blessed and that their evangelistic work has accomplished large things for the kingdom, yet it would be absurd to claim that the author of the human mind with all of its its faculties and capabilities could in any way put a premium on ignorance or illiteracy. Simplicity of speech, plainness of language, and thorough adaptation of the gospel truth to the minds of the common people are, of course, necessary; and these may be acquired in the very best manner when the mind is thoroughly trained. Paul, Luther, Wesley, and other great leaders did masterful things because of both scholastic and spiritual preparation. The Church

needs trained leaders, men who, by example as well as precept, may draw the masses of people toward higher and better things, including the culture of the mind as well as the development of spiritual graces.

The evangelist should have a careful and thorough theological training. A tremendous amount of doctrinal "bosh" is being scattered over the country because men have not been carefully trained in the great fundamental truths which they attempt to discuss from time to time. The greatest calamity coming from such a blundering discussion of theories for the fundamental doctrines of the Church is the confusion produced in the minds of the common people. One evangelist comes into the community emphasizing with all of his powers certain religious theories. The next one following him contradicts these and puts forth others no more correct, and so the mind of the common people is constantly disturbed by various unestablished theories advanced for doctrines. If all evangelists were carefully trained in the fundamental doctrines of Christianity, so that there might be clear and harmonious teaching along with their evangelistic preaching, we should be saved of much needless confusion.

By the soundest and sanest opinion George Whitefield is one of the outstanding evangelists of history. During his revival in New York, a periodical, founded by the suggestion of Jonathan Edwards to promote the great revival by publishing the results of the work as it progressed, gave a brief pen picture of the man and his work. I quote it as a concrete illustration of what I have said:

I never saw in my life such attentive audiences as Mr. Whitefield's in New York. All he said was demonstration, life, and power. The people's eyes and ears hung upon his lips. They greedily devoured every word. He preached during four days, twice every day. He is a man of middle stature, of a slender body, of a fair complexion, and of a comely appearance. He is of a sprightly, cheerful temper, and acts and moves with great agility and life. The endowments of his mind are uncommon; his wit is quick and piercing; his imagination lively and florid; and, as far as I can discern, both are under the direction of solid judgment. He has a most ready memory, and I think speaks entirely without notes. He has a clear and musical voice, and a wonderful command of it. He uses much gesture, but with great propriety; every accent of his voice, every motion of his body speak, and both are natural and unaffected. If his delivery be the product of art, it is certainly the perfection of it, for it is entirely concealed. He has a great mastery of words, but studies much plainness of speech. He spends not his zeal in trifles. He breathes a most catholic spirit, and professes that his whole design is to bring men to Christ; and that, if he can obtain this end, his converts may go to what Church and worship God in what form they like best.

What a picture of a young preacher just twenty-four years of age! Nobody thought of such a man as a "boy preacher," for his power was not in any juvenile peculiarity of person or eccentricity of manner, but in "demonstration of the Spirit."

Hindrances.

Turning to the hindrances of the evangelist, it is alarming to state that no other field of gospel ministry presents so many dangers. The greatest enemies are one's own faults and weaknesses. It may be well for us to consider carefully a few temptations to the evangelist.

Pride or Egotism.—The evangelistic work is necessarily more or less spectacular. If anything worth while is accomplished in a town or city through what we call "professional evangelism," three things are necessary—namely, preparation for large crowds, organization to secure the presence of crowds, and the creation of an organized machine to rally around the evangelist and support him in every possible way. This necessarily makes the evangelist the central figure, the one upon whom all eyes are turned, the one around whom the great crowd mobilizes. He becomes "the observed of all observers," the prominent figure in the great movement, and the center of attraction. All these things stimulate pride and vanity. They tend to make one autocratic, domineering, and self-conceited. Not infrequently the evangelist becomes a coxcomb in the pulpit, strutting and vaunting himself and parading to the disgust of the thoughtful. His self-conceit parades itself in extravagant boastings of what he has done and where he has been, the prominent homes he has entered and the prominent people he has met and been associated with, delivering on all occasions various amounts of self-praise and self-aggrandizement. It is really very pathetic when an evangelist becomes such a detective as to put Sherlock Holmes out of literature; such a pugilist as to obscure Sullivan, Corbett, and the rest; such a prominent character that presidents, senators, and other dignitaries literally intrude on him; such an evangelist and preacher that all other preachers become jokes and fakes and fizzles in his comparison. Often a man who starts into the evangelistic field with a large degree of

modesty and humility yields to this temptation, brought about by the prominence thrust upon him by the crowds, organization, and aggrandizement, and becomes a veritable concentration of bombastic egotism.

When Christ sent out the seventy, he gave explicit directions, a sharp suggestion for evangelists of all ages: "Carry neither purse, nor scrip, nor shoes: . . . eat such things as are set before you." No display of money or clothes and no demand for sensuous delights or display of luxuriant living, the modest use of just such things as the plain people use where the evangelist works was the appointment of the Saviour. When an evangelist or any servant of Christ makes a display of clothes, diets, or any manner of high and extravagent living, he makes a sharp and vulgar discord in the harmonies of Christian conduct and example. The self-sacrificing and Christly, unselfish spirit is superior to vulgar appetites and foppish and gaudy display. The least suggestion of such taste detracts from the work and is in discord with every Christian grace. The demands of vocational evangelists for luxuriant apartments at fashionable hotels and the foolish and extravagant display of clothes or other follies are entirely out of harmony with the spirit of the work of the evangelist.

Bossism.—Every one is himself plus the forces that work with him. A man who has only a few people to rally around him and support his efforts cannot exert as much power as the man with no more personal strength who has a very large crowd of efficient and effective people associated with him in the accomplishment of any task. When an evangelist goes to a

community where all the preachers, Churches, and prominent Christian workers gather around him and through these the luncheon clubs, Chamber of Commerce, and business organizations are also rallied to his support, power is created. When put back of any man it adds just that much to any power that he may have. The making of any man the leader and central figure of such a forceful machine creates in him the impression that he is the personal embodiment of it. He overestimates himself, then becomes domineering, boastful, and intolerant. This spirit, when long indulged, renders one so self-dependent and dictatorial that he will not have the helpful counsel and advice of others. He yields to temptation and becomes the lord of God's heritage, the intolerant boss. In this mood he gives offense to many of the most faithful workers, contradicts the gospel which he preaches, and discounts himself and his work.

"*Humanized Power.*"—God works through human instrumentalities. The divine power is often limited by the restrictions and limitations of the human instrument and is sometimes increased by the consecration and efficiency of the human instrument. The human side may be so thoroughly and completely worked that the divine side will be neglected. By organization and effort men and women may be influenced to take steps, make public professions, and even join the Church of God without the deeper and necessary work of the Holy Spirit. Evangelistic organizations in a community are in great danger of overexerting the human side. Rivalry, contests, races, and all kinds of human efforts are often intro-

duced, and people are literally pulled into the Church with no knowledge of God and no deep experience of regeneration.

"*Evangelistic Reputation.*"—The work of the professional evangelist depends upon the calls he receives, and the calls depend largely upon the success he has achieved in the communities where he has worked. This makes it very necessary for an evangelist to succeed at one place in order that he may secure an invitation to go to another. This condition offers the subtle temptation to seek ostensible results rather than definite and specific work. The evangelist is tempted to resort to all kinds of exhibitions to save himself from what might be termed a failure—exaggerated publications, unfaithful statements as to the number converted, all classes of people induced to make some public demonstration showing ostensible results, when in fact a public parade is the only actual accomplishment. All of these false demonstrations, publications, and exhibitions discredit both the evangelist and his work; and not only is the guilty one affected, but the entire work is discounted. The vocational evangelist in no way more effectually nullifies his work than by the use of schemes, devices, false methods, and other processes to create a false impression concerning his work. He does not, in the long run, accomplish his purpose. It is impossible to deceive the people. Men and women who have worked in revival meetings are quick to discern any species of hypocrisy or false show. The reputation of an evangelist can be safely risked on the work actually accomplished. An exaggeration at one point will raise the suspicion of

insincerity at all points, and the whole fabric will be weakened.

"*The Money Question.*"—The big danger is the money question. No more subtle danger has confronted the professional evangelist. The modern evangelistic method subjects the evangelist to every possible temptation, and to many of them he vigorously yields. He has no way of supporting himself and family except by the freewill offering of the people. These offerings must depend in large measure upon the success of the meeting. Every evangelist has unequal successes in his work—here a successful meeting, there a more successful one, and here again a less successful one. It is quite evident that the successful meetings must in a way carry the unsuccessful. It, therefore, becomes apparently necessary for an evangelist to put the real business touch to the financial side of his meeting, and this is frequently done to the disgust of the community and a pathetic and distressing discount of the evangelist and his work. The business men of the world are quick to see any financial scheme. It is impossible by sharp speech, adroit organization, or smart methods to conceal the fact from the alert business man. The fact that here and there an evangelist has grown rich, has extravagantly spent money to the ruin of his family, the disgust of pious, thoughtful people, and the humiliation of all who are really and deeply interested in the Master's kingdom, calls for a thoughtful and careful consideration of this subject.

Money is a worthy motive power. Every man and woman in the industrial world looks eagerly to the

salary, and the hope of increasing it has inspired many honest and efficient workmen to redouble their diligence and increase their efficiency in order that the money may be increased. This is normal and moral. Money is a natural incentive and a worthy prize, but it is dangerous when overstretched, especially in religious work. "The laborer is worthy of his hire," but "the love of money is the root of all evil." Over and over plans have been devised to save the evangelist from the destruction of greed. If a specific salary is offered—that is, if the success of the meeting in no wise adds to the financial betterment of the evangelist—a powerful incentive has been removed; if the evangelist's salary depends upon the success of his meeting, a powerful incentive has been presented.

The freewill offering, if legitimately used and properly guarded, is, I think, the best method for taking care of the evangelist. If an evangelist enters a community and succeeds in uniting the Christian people in the accomplishment of large results, and if a large number of worldly and wicked men and women are genuinely converted and brought into the Church, there will be a general desire to show gratitude by a gift to the one who has rendered the service. Most of this money, as a rule, comes from people who are not accustomed to contributing to ordinary Church expenses. At the close of a great revival a freewill offering, properly guarded and properly conducted, forms a delightful and gratifying method of community expression. When a great work has been accomplished for any community, it is legitimate and worthy that some acknowledgment be made.

Every one connected with the great work enjoys becoming a party to this expression. Thus a great religious work can be easily and gladly supported to the profit of every participant and to the hurt of no individual and no other Church work; indeed, if properly conducted, it should be a stimulus to other Church work. This is only true of a freewill offering.

When the work is degraded to a collection, and various schemes and organizations and sharp methods and business tricks are used to extract money from the people, the work becomes reprehensible and the results distressing. When an evangelist becomes more of a money getter than a soul winner, when he looks after his own pocket with greater diligence than he does the needs of the community, when he leaves the impression on the business men connected with his movement that his chief desire is to get a collection, he brings the whole work into disrepute and shame. If the work is genuine and deep, if real things have been accomplished, if a community has been genuinely helped, the evangelist under the most simple methods will be sure of a liberal offering. I have never known a great revival in a community—a revival where the work was deep and genuine—when there was not a desire upon the part of the community to liberally reward the preacher who brought about the results; and they should have the opportunity in a good, businesslike method. No warning is more important to the evangelist than the warning to beware of collections promoted by schemes. The stories elaborated concerning gifts at other places, concerning urgent financial calls, concerning urgent personal matters, or

any other such references are quickly scented by the average business man. This is especially true in this age of financial drives conducted by laymen. All kinds of matters are freely discussed and thoroughly understood and are as apparent as the tricks of the ordinary book agent.

There are some features of dull preaching which should be avoided. I mention a few that have helped to depopulate the Churches and will most certainly block the evangelist.

Nothing is so disgusting, nerve racking, and repelling as *formality*, monotony, sameness. It is said that so delicious a food as a quail on toast served in the same way at the same hour every morning to the same person will become disgusting, repulsive. God never made two things alike. Nothing is more delightful to the human mind than variety, nothing more disgusting than monotony. The average preacher is formal to the limit—dresses formally, walks into the pulpit formally, speaks in a formal tone. His conduct from start to finish is formal; he begins the service and ends it the same way every Sunday. He even has a prescribed order of service and a printed bulletin that is unchanged the year round. How could he be more formal or more monotonous to those whom God has made to love variety?

Another disgusting and repelling thing to the observant is *solemnity*—a solemn face, a solemn dress, a solemn tone, black robes, and sepulchral voice. One could scarcely push youthful spirits into such a presence, much less secure their presence by voluntary act. The ecclesiastical school has somehow got the idea that the God who made the

blossoming flowers (none of them black), the variegated singing birds (only a few scavengers black), the smiling landscape, the laughing brook, and all joyous nature, is to be pleased with black robes, solemn sounds, and guttural tones. Who authoritatively said that a smile in the house of God is a sacrilege? Who authoritatively prescribed a black robe or a solemn face for the ministry? No wonder the joyous, hopeful youth flee from these things.

Platitudes are most tiresome and disgusting. No set of men in public life are more platitudinous than preachers. They have more set phrases, pet expressions, and oft-repeated sentences than any other class of public speakers. Their prayers and sermons are packed with the expressions used by hundreds of preachers in the same form. It would require pages to quote these ministerial platitudes, such as, "I wish to say in the first place," "I desire to call your attention in the first place," "Let me say firstly," etc. Why doesn't some preacher originate the plan of stating, "In the third place," and give us a delightful feeling that we had escaped the first and second places?

Every audience has heard over and over for years the platitudinous conclusion, "I desire to say in conclusion," "One more thought in conclusion," "Let me say in conclusion," "This thought and I am done," "Finally, my brethren," or "One other thought before I close." If only some preacher would stop without notice and leave his audience to guess that the last thing he said was his "finally."

Few things are more tiresome or disgusting than *unintelligibleness*. Every one enjoys what he under-

stands; he grows tiresome over unintelligible things. If you have an acquaintance whom you do not like and whose visits you wish to cut short, the next time he calls read him a few chapters from some book in a language of which he knows nothing, and then announce to him that the next time he returns you will read a few more chapters from the same book.

There seems to be a kind of a pride among preachers to find words and expressions which smack of learning and which the average man cannot understand. His discourse is full of scientific and theological terms: "Apocalyptic vision," the "Paraclete," the "Synoptic Gospels," and hundreds of such terms quite intelligible and even commonplace to the theological student, but entirely without meaning to the average hearer.

If it is desired to tire and disgust a hearer, talk to him about something in which he has no interest, something that has no relation either to him or to his work. The average preacher has attended college, has taken the theological course somewhere, followed certain theological and historical lines of study until he has cultivated a taste for these dry and, to other folks, disinteresting things. He imagines that others share his fondness for these things. The average man does not care a groat for them, and yet he is stuffed Sunday after Sunday with things for which he cares nothing. No wonder he stays away.

If we take Jesus as an exemplar, we shall find that he spoke to the people in the simplest possible manner. There is no word or information concerning the spectacular robes, ceremony, or ritualism; he was a

plainly dressed man, in simple style, in plainest language, talking to the people. Much of his preaching was in the open air. He stuck to the people from first to last; the language, the figures of speech, the stories and parables were all taken from the everyday life of the people. Here we find the real reason that the "common people heard him gladly." In his audience might be found, at various times, the shepherd, the vinedresser, the fisherman, the farmer, and the housewife. How intelligible and interesting must have been his homey pictures taken from the everyday life of each class: "I am the Good Shepherd:" "I am the Vine, ye are the branches;" "The kingdom is like a sower who went forth;" "A little leaven leaveneth the whole lump."

Whenever and wherever Jesus spoke, his message was in the language of the people who heard him, and his manner was that of a teacher stating in simplest forms the truths of his own gospel. No robe, no ritual, no ceremony, no vain repetitions, no tiresome preliminaries or postliminaries, no attitudes or poses, no copying of any man or any form or custom of his age. A study of the manner and methods of St. Peter and St. Paul and the other apostles will reveal these same simple characteristics. Before Felix—a simple experience; in the center of learning and religion—a lesson taken from the statuary about him.

Everywhere and under all circumstances, the apostles gathered from the occasion and the surroundings material for their sermons. Their deliverances were free from the domination of homiletic structure, tiresome formalities, and irksome platitudes. They

were natural, free, and easy in their presentation of the gospel message.

The author of formal homilies, whoever he was, has fastened on the ministry a tiresome formality from which few young preachers dare to depart for fear their deliverance will not be styled a great sermon.

Let it be carefully noted that this discussion has been confined to the human side of preaching. Above all this, and in compensation for much of it, is the divine element. I have described a machine useless without the power, a chandelier dark without the dynamo, a human instrument powerless and non-luminous without God.

III

EVANGELISTIC METHODS

AGGRESSIVE evangelism has been conducted in the United States under seven organized movements, all of which have been more or less characteristic of Methodism in aim, spirit, and methods. These seven movements are as follows: The camp meeting, the city mission, the Salvation Army, the tabernacle campaign, the Church revival, Sunday school evangelism, and personal evangelism.

The Camp Meeting.—In former years, when Churches were scarce and preachers few and large districts lay here and there without regular preaching services, there was a custom during the pleasant summer months to erect some kind of tabernacle or auditorium and provide temporary booths for lodging and camping, secure the services of a few evangelistic pastors, and call the people together to some central spot in the country for what was styled the *annual camp meeting.* The Methodists are pioneers in outdoor preaching, both in Britain and America. However, the camp meeting which became such a factor in evangelistic work in the United States from 1800 on for a century, originated in Logan County, Ky., under the ministry of James McGready, a Presbyterian minister. Here for the first time, so far as we have any record, people moved on the ground and set up housekeeping in covered wagons, booths, and temporary structures in order to attend the revival meetings daily. The custom, thus

started, of coming together and camping in large crowds for religious meetings grew in popularity, through the Southern States especially.

Some of the most interesting and marvelous things in American Church life occurred at these camp meetings. Rev. B. W. Stone, a Presbyterian minister, skeptical concerning the marvelous things which he had heard, crossed the State on horseback to attend the Logan County camp meeting, which, after a critical examination, he described as follows:

> There on the edge of the prairie, in Logan County, Ky., the multitudes came together and continued a number of days and nights encamped on the ground, during which time worship was carried on in some part of the encampment. The scene was new to me and passing strange. It baffled description. Many, very many, fell down as men slain in battle. . . . After lying for hours they obtained deliverance. The gloomy cloud that had covered their faces seemed gradually and visibly to disappear, and hope and smiles brightened into joy. They would rise shouting deliverance, and then would address the surrounding multitudes in language truly eloquent and impressive. That cannot be Satanic work which brings men to humble confession, to forsaking sin, to prayer, fervent praise and thanksgiving, and a sincere and affectionate exhortation to sinners to repent and come to Jesus, the Saviour.

The news of this camp meeting spread over the country, and other communities copied this idea. Most memorable was the great camp meeting at Cane Ridge, Kentucky, in August, 1801. From twenty thousand to thirty thousand people attended every day, according to the estimates of military men who were present and accustomed to enumerate vast assemblages of people. Presbyterian, Methodist, and Baptist ministers coöperated. Four or five preachers

were usually preaching at the same hour in various parts of the camp. Many Methodists attended this meeting from Ohio, The revival thus begun extended throughout Kentucky and on through Tennessee into Georgia and the Carolinas. Its far-reaching influence into Ohio, Indiana, and Illinois is shown by the large place given to this method of evangelism in the early history of these commonwealths.

These were wonderful occasions and met the needs of the people in the time of few Churches and few preachers. Thousands who rarely heard preaching were spiritually nourished and thousands converted and added to the Church through these unique and often picturesque services, the quaint and lovely charm of which is a fond memory in the minds of those now living who enjoyed the delightful social and spiritual atmosphere and witnessed the marvelous scenes. However, as population has become dense, preachers have multiplied and every community has a Church and a preacher; the necessity of the camp meeting has disappeared, and with a very few exceptions the camp meeting is an institution of history.

The City Mission.—In the city of New York many years ago a man and his wife, Mr. and Mrs. Jerry McAuley, were converted to Christianity. They were what are called the "down-and-outs," "wharf thieves," "jail birds." Most of their lives had been spent in the prisons of New York, and they were notorious in the circles of New York's officials. The conversion of Jerry McAuley and his wife is the outstanding miracle of grace in that great city. The former organized what is known as the Water Street

Mission. Dr. Arthur T. Pierson once said, "If you would like to feel as if you were reading a new chapter of the Acts of the Apostles, it would be well for you to visit the old Jerry McAuley Water Street Mission," and to that sentiment Dr. J. Wilbur Chapman added a hearty "amen."

Dr. John Wesley Johnson, the pastor of Old John Street Church, said: "Since coming to Old John Street and finding in that Church, among the most honored and reliable in its membership, converts from Water Street, and hearing from their lips the stories of redeeming grace, my interest in the Jerry McAuley Mission has so deepened that it is only second to that I have for the Church of which I am now pastor."

Samuel H. Hadley makes the following statement concerning this mission: "It is the connecting link between the lost, Godless world and the Church of Christ. There are thousands of splendid men and women to-day in the slums of New York who are only waiting for some kind, friendly hand and heart to help them out into God's sunshine, men and women who would make their mark and would make better soul winners for the awful lessons they have learned."

For almost a half century this mission has run; and, modeled by it, similar institutions have been established in almost every city of the United States. The annual record of these missions is the record of hundreds of lives, crushed and wrecked in sin, that have been restored to the "beauty of holiness."

Their method is "the proclamation of salvation through Jesus Christ, an unfaltering belief in the value of personal testimony, a ministry of compas-

sion, and the gathering of storm-tossed souls into the harbor. Here is a place where the needy are more welcome than the affluent, the drunkard than the abstainer, the thief than the honest man, the sinner than the saint. Loving hearts and willing hands are freely at the disposal of the weary and the lost. The doors of the mission are closed to none; no man is repulsed, whether Christian or Jew, Protestant or Catholic, citizen or alien. The workers find joy in seeking the lost, in heartening those in whose souls hope is well-nigh extinguished, lifting the bruised and fallen, loving the unlovely, delivering in Christ many of them that are bound. The work is appallingly difficult; the poor fellows who find their way to the missions are in the main men who have forfeited their rights to confidence and fellowship, steeped in drink and depravity, their will power sacrificed to vicious lust for liquor, with all that was ever good in them subordinated to the lowest instincts of nature."

For years these moral wrecks have been rehabilitated in soul and body and sent forth as joyous, happy Christians. The history of their lives and their testimony constitutes one of the highest tributes to the grace that saves to the uttermost. The men who work in these missions are laymen generally and men and women who have been saved through these missions. Many of our great evangelists who have gone forth in tabernacle meetings were saved through these city missions.

These missions connect with the work of salvation a large benevolent ministry to the needy and the helpless. They constitute a kind of a daily and

nightly routine the year round. After ministering to physical needs, they turn to the spiritual side, and with service of song, exhortation, and testimony similar to that of the Salvation Army, throughout the cities of our country they have done a great evangelistic work.

The kind of work and the manner will be indicated by giving the story of two prominent and characteristic converts. The two most prominent missions among them all are what are generally known as the Jerry McAuley Mission in New York and the Pacific Garden Rescue Mission in Chicago. S. H. Hadley, who had charge of the Jerry McAuley Mission for many years, was converted in that mission, and Billy Sunday, the noted evangelist, was converted in the Pacific Garden Mission. The manner of their conversion is given below in the language of each.

S. H. Hadley gives the following testimony:

> Many plans were turned over in my mind, but all were rejected, and toward evening, at the suggestion of a fellow sinner, I went to the Jerry McAuley Cremorne Mission, No. 104 West Thirty-Second Street. It was Sunday night, and the house was packed. With great difficulty I made my way through the crowded aisle to the space near the platform. There I saw that man of God, that apostle to the drunkard and outcast, Jerry McAuley. I glanced about the room and saw a mixed crowd, I assure you. It was the regular Rescue Mission audience that I have grown so familiar with since—pickpockets, thieves, drunkards, harlots, sporting men and women, and up near Jerry some glorious women too.
>
> Jerry arose amid deep silence and told his experience—that simple story I have heard so many hundred times since, but which was ever new—how he had been a "thief, an outcast, yes, a regular bum; but [he would add] I gave my heart to God, and he saved me from whisky and tobacco and everything that's wicked and bad. I used to be one of the worst

drunkards in the Fourth Ward, but Jesus came into my heart and took the whole thing out of me, and I don't want it any more."

I never heard this kind of gospel before, with all the sermons I had heard, and I began to say to myself: "I wonder if I, too, could be saved." There was a sincerity about this man's testimony that carried conviction with it. I listened to the testimony of probably twenty-five redeemed drunkards, every one of whom told my story. They had all been saved from rum. When the invitation was given, I raised my hand and soon was kneeling down with quite a crowd of drunkards. I was a total stranger, but I felt that I had sympathy, and it helped me.

Jerry made the first prayer. I shall never forget it: "Dear Saviour, won't you look down in pity upon these poor souls? They need your help, Lord; they cannot get along without it. Blessed Jesus! these poor sinners have got themselves into a bad hole. Won't you help them out? Speak to them, Lord; do, for Jesus' sake. Amen."

Then Mrs. McAuley prayed fervently for us. "Dear Saviour," she said in closing, "I was a drunkard down in Cherry Hill fourteen years ago, and you saved me. Save these poor drunkards, for Jesus' sake."

Then Jerry sang in his peculiar voice, still kneeling,

> "There is a fountain filled with blood
> Drawn from Immanuel's veins;
> And sinners, plunged beneath that flood,
> Lose all their guilty stains."

I had heard that dear old song years before around our fireside at evening prayer, in my happy childhood, and it came back like a sweet memory.

Jerry's hand was on my head. He said: "Brother, pray."

"I can't pray. Won't you pray for me?"

"All the prayers in the world won't save you unless you pray for yourself." I halted but a moment, and then with a breaking heart I said: "Dear Jesus, can you help me?"

Dear reader, never with mortal tongue can I describe that moment. Although up to that time my soul had been filled with indescribable gloom, I felt the glorious brightness of the

noonday sunshine in my heart. I felt that I was a free man. O, the precious feeling of safety, of freedom, of resting on Jesus! I felt that Christ with all his love and power had come into my life. From that moment until now, I have never wanted a drink of whisky, and have never seen money enough to make me take one. The precious touch of Jesus's cleansing blood in my soul took from my stomach,my brain, my blood, and my imagination the hell-born desire for whisky. Hallelujah! What a Saviour!

Billy Sunday tells of his conversion in the following statement:

Twenty-seven years ago I walked down a street in Chicago in company with some ball players who were famous in this world—some of them are dead now—and we went into a saloon. It was Sunday afternoon, and we got tanked up and then went and sat down on a corner. I never go by that street without thanking God for saving me. It was a vacant lot at that time. We sat down on a curbing. Across the street a company of men and women were playing on instruments—horns, flutes, and slide trombones—and the others were singing the gospel hymns that I used to hear my mother sing back in the log cabin in Iowa and back in the old church where I used to go to Sunday school.

And God painted on the canvas of my recollection and memory a vivid picture of the scenes of other days and other faces.

Many have long since turned to dust. I sobbed and sobbed, and a young man stepped out and said: "We are going down to the Pacific Garden Mission. Won't you come down to the mission? I am sure you will enjoy it. You can hear drunkards tell how they have been saved and girls tell how they have been saved from the red-light district."

I arose and said to the boys, "I'm through; I am going," and I turned my back on them. Some of them laughed and some of them mocked me; one of them gave me encouragement; others never said a word.

Twenty-seven years ago I turned and left that little group on the corner of State and Madison Streets, walked to the

little mission, fell on my knees, and staggered out of sin and into the arms of the Saviour.

I have given special emphasis to the city mission work because it carries so much of the old Methodist plan of saving and serving. Back to the people and to the methods that save to the uttermost—this is Methodism.

The Salvation Army.—Patterning after the open-air meetings held throughout England by the Methodists, William Booth reopened open-air meetings in London in 1865 under the auspices of an organization known as the "Christian Mission." In 1878 the name "Salvation Army" was assumed, military terms were adopted, and William Booth was called "General." In 1880 George Railton was sent from England to organize the Salvation Army in the United States. The organization has grown rapidly. In 1920 its flag was floating over 11,000 posts, distributed in seventy countries and colonies, embracing every continent in the world.

William Booth was a Methodist and organized his movement after the plan and spirit of the Wesleyan movement. As the Methodists have become rich and more prominent, they have builded and organized more formally and have, like other denominations, retired from the surging masses of the streets and marts of trade and are operating almost exclusively in retired and dignified buildings with formal furnishings and ritualistic services. The Salvation Army, following the Methodistic movement, has adhered to the plan by which Methodism originated. They have carried forward their evangelism on the plan of the primitive Methodists. The

work of the Salvation Army has been far less dignified and stately in the character of preaching, prayer, and song. While the Methodists carried the gospel to the people in the streets, at the mines, shops, and marts of business, they were generally orderly and dignified in their forms of worship, and the preaching and singing were for the most part of a very high order. The Salvation Army has adopted a program of services far less substantial, and depend almost entirely on the power of Christian testimony and exhortation. They do, and have done, very little strong and convincing preaching such as was done by the Wesleys, Whitefield, and their followers. They have adopted in their singing a very inferior class of hymns, and, in an effort to render the singing popular on the streets, they have, in the judgment of many thoughtful Christians, gone very much too far in that direction. The Salvation Army has depended largely upon the converts of the movement for the workers, who, as a rule, have been from the masses of the people where their work has been conducted, and the movement has suffered for lack of strong and competent leaders and workers.

Conceding the fact that the Salvation Army does a small amount of substantial gospel preaching, that their songs are of lamentably low order, and that their street services and other services are lacking in the higher and stronger elements that constitute worship and the ministry of the Word, yet they have proved successful and have demonstrated beyond question to all the Churches of Christendom the immense power and effectiveness of the following things: First, they have demonstrated the effective-

ness of keeping the gospel with the masses, of sounding the gospel note in the streets and places where the busy, thoughtless, careless, promiscuous crowds are surging.

Thousands of careless, drifting men and women have heard this gospel note amid their sinful plans and purposes and revelings. They have been brought under conviction and led back to lives of purity and Christian activity. Second, they have given an important and valuable lesson on adapting services to the masses. While they have, in the judgment of most people, gone too far in this direction and have lowered the dignity and reverence which always attach to divine worship, they have undoubtedly given a great and valuable lesson in the power of bringing gospel services into that popular and attractive atmosphere that wins and holds the careless and indifferent and ultimately saves them. Third, they have given us another important lesson on the value of Christian testimony and exhortation. The Methodists formerly relied more on Christian testimony, in fact, this stating one to another the processes of Christian experience, going over the path of conviction, prayer, surrender, and salvation, was one of the most powerful elements in early Methodist meetings. The value of Christian testimony cannot be overestimated. Fourth, they have given to all Christian denominations the important lesson of being always on the job, every day in the week and every night in the week. The Church of God will never capture the world with the church closed six days of the week.

Connected with this organization there have been

organized and operated rescue homes, shelters, boarding houses for women, slum settlements, employment bureaus, free coal and ice distributing stations, missing friends' bureaus, poor men's lawyers, prison departments, antisuicidal bureaus, day nurseries, fresh air camps, and farm colonies. Eighty publications in some twenty languages have been circulated among more than one million readers. In practically every city in the United States the drumbeat of the Army corps may be heard from the streets every night, and the light of their evangelistic hall never dies out. The emphasis of conscious salvation and personal testimony have made the Salvation Army Methodistic. In fact, John Wesley started the Methodist Church very much like William Booth started the Salvation Army; each was fired with the spirit of evangelism, a burning desire to give the gospel of Jesus Christ to every creature. The Salvation Army finds it profitable to go on the streets every night, keep tugging at the moving masses of men, and keep the way open to the altar. This practical and undeniable demonstration teaches that the Church should follow the example.

The Tabernacle Campaign.—These meetings are usually nondenominational and are designed to enlist the entire town or city in a supreme revival effort. The tabernacle meeting succeeded the camp meeting with many things in common. The tabernacle meeting in any town or city results from a community organization and coöperation. Usually the movement is started by some pastor or layman who has been aroused by personal contact with a revival elsewhere or who has received in his own

work a baptism which gives spiritual vision. Groups of laymen or ministers, or both, are called together, and the interest begins. If interest enough can be created to involve the community, committees are appointed and the work is officially inaugurated. Some prominent vocational evangelist is secured; a large wooden structure, called the "tabernacle," is provided for the meeting, or some hall or warehouse is engaged, and the day set to begin. The modern evangelist has a complete organization, which he brings with him for the conduct of the meeting. The tabernacle meetings usually last two or three weeks, according to the interest. The results are quite variable, depending upon the evangelist, the weather, and the other variable quantities that enter into this class of work. Some very fine and lasting community work has been accomplished by the tabernacle meeting, which, like all other movements, has its advantages and disadvantages.

Some of the preachers are severely and unfavorably critical because they claim—

1. That the movement is sporadic, superficial, short lived, and the reports of its success almost totally false. Pastors and laymen may correct this by selecting an honest evangelist and supervising the work.

2. That the tabernacle meeting disorganizes the regular routine of Church and Sunday school work and demoralizes all regular Church activities. A little wise and brotherly planning could remedy this.

3. That the services are so spectacular, entertaining, and novel that the regular Church services following the tabernacle meetings seem dull and unin-

teresting. Perhaps a discovery has been made that can be helpful.

4. That the evangelist, having concentrated his life work with all of his experiences into a series of sermons in which he is stimulated by the large crowd and the enthusiasm that goes with it, is enabled to give a series of sermons so interesting and often spectacular as to make the preaching of the regular pastor appear dull and commonplace. Here is another discovery that might help an open-eyed pastor and greatly improve preaching.

5. That an evangelist and his party are so lionized and exploited that their departure leaves the ordinary pastor much more ordinary in the estimation of the people. This is pitiable jealousy.

6. That the organized community, with the union of all the pastors and all the Churches and all the business organizations, produces such a magnificent working force, that the union of all the congregations in a great tabernacle furnishes such an inspiring congregation, that the special chorister with the choir and musical instruments, added all together, create such an interesting and enthusiastic service as to render the ordinary congregational service by the pastor insignificant in the minds of those who have taken part in the great scenes and experiences at the tabernacle. There is no reason why a small group cannot be enthusiastic and full of life and power.

7. That so much money is required to carry the tabernacle meeting successfully that, in the language of the street, "the game is not worth the candle." This is never true—one soul is worth the money. This is another Gadara story.

Added to these substantial criticisms are the various faults and foibles and supposed mistakes of the evangelist and all his party. If by Christian charity, coöperation, and good judgment the defects were wisely remedied by consensus of opinion and concert of action by the pastors, the benefits of a great city-wide movement might become incalculable.

In further answer to these criticisms, some of which have force, it is fair to say:

1. That in unity there is strength, that an entire community coming together with all of its Christian energies can accomplish much more for a community than any individual Church.

2. A careful study of the tabernacle evangelistic meetings in the various cities of the United States where reputable and substantial evangelists have done the work will undoubtedly show that great and lasting good has been accomplished. Strong business men have been enlisted by these meetings and brought into the Church who are to-day doing large and valuable service. Many notoriously wicked men who have been leaders in the community have been genuinely converted and brought to valuable coöperation with the Church. Many forms of vice have been checked and many utterly expelled from the community. Unless the work is utterly spurious (which ought never to be unless the evangelist himself is a humbug), Church members will be greatly revived, all moral purposes will be stimulated, the community spirit will be fostered, united Christian effort will be encouraged, the forces of evil will be intimidated by the organization of the moral forces,

and a better and stronger moral atmosphere will be left in the community.

3. For a minister to throw up the white flag, surrender his own personality, and complain at any series of good sermons or interesting services is an admission that he needs in his own ministry some of the qualities he has criticized in the evangelist. The whole is always more important than any part, and the community should be considered first and individual Churches and individual interests second. It could hardly be conceived by any just and reasonable mind that a series of three weeks of sound and sane preaching, of fine and helpful singing, and a coöperative and friendly community fellowship in a united Christian work could be fruitless. The amount of good, of course, would be variable, depending upon the character of the preaching and the method of conducting the meetings.

4. As to the expenses of the meeting, they are usually so thoroughly and well distributed through the community as not seriously to affect anyone. A circus comes to the town, spends one day with two performances, and often takes out from one-fourth to one-half of the amount which evangelistic services cost for three weeks. The cost is so slight to each and so evenly distributed that no one feels it.

When any picture is enlarged, defects are more readily observed. In nearly every religious movement, to the critical there will be much to criticize, but every revival effort in community, town, or city (if the parties leading it are consistent in Christian character and orthodox in doctrine) may result in great good, even though it may be necessary to over-

look eccentricities, peculiarities, and perhaps faults in person and service for the general good of the community. No human agencies are perfect. In all evangelistic work the greatest charity should be exercised, and the one question, "Is anybody being saved?" should be primary. Every evangelist has his own peculiar style, organization, and helpers. Wisdom covers one's faults, looks charitably on human frailties, and gives credit for any good accomplished. It is impossible to reach and stir great cities without organized and coöperated movements large enough to command the attention of the people. The history of these great city-wide movements will show that a few prominent citizens are reached and brought into Christian life and activity who could never have been reached by Church revivals.

Sunday School Evangelism.—The next method of evangelism is that conducted in the Sunday schools or the Church schools. More attention is being paid of late than ever before to this class of evangelism. Intelligent Sunday school workers are studying the various methods of leading the children of the Church into a conscious salvation through Jesus Christ.

One of the greatest improvements in the Sunday school work has been the organization of the Sunday school into departments and arranging every pupil in the department to which his age and educational accomplishments would naturally put him. This is known as the *Graded School*, and the word "graded" is running into everything connected with the Sunday schools—"graded" teachers, "graded" lessons, "graded" music, and "graded" evangelism. We are learning at last to adapt our methods to our sub-

jects. The methods to be used in the evangelization of children from 7 to 12 are quite different from those that should be used in the evangelization of those in the teen age or adult departments.

The fact is being more and more impressed upon this age that the Christian Church is made up largely of those who are converted in childhood. The World's Sunday School Association made an investigation based upon the experience of 272 men, and found that the average age at the time of conversion was 16 years. The British and Canadian Sunday schools made a similar investigation of 1,000 members and ascertained that 128 were converted between the ages of 8 and 12, 392 between 13 and 16 years, 322 between 17 and 20, 118 between 21 and 24, and only 40 between 25 and 60.

Dr. John R. Mott gives the figures on a careful investigation of 1,000. He found that 548 were converted under 20 years of age, 337 between 20 and 30, 96 between 30 and 40, 15 between 40 and 50, 3 between 50 and 60, and only one between 60 and 90.

Drew Theological Seminary made a careful investigation of 776 of her first graduates and found that the average age of conversion was 16.4 years.

Another authentic investigation of 500 Christian workers reveals the fact that 481 were not only converted but received the call to the special work before they were 15 years of age. It is a well-established statistical fact that 70 per cent of all conversions occur prior to 21 years of age and that 96 per cent occur under 25. It is quite clear, therefore, that the great field for evangelism is the Church school.

These statistics reveal two facts:

1. That children are easily reached for salvation and Church membership.

2. That the adults are being sadly neglected. It requires less courage to approach a child, and the child responds much more readily to the gospel appeal. The difficulty of approach to the adult is the cause of the appalling neglect. The hopeful feature in the child and adult evangelism in the Sunday school lies in the new and practical grading and organizing the Sunday school for specific evangelistic work.

The adult classes throughout the Church are organized for special and effective evangelism. The combination of men into large Brotherhood and Wesley Classes forms a fraternity bond which gives fine opportunity for personal work and for class work in evangelism. The modern pastor is blind who does not see the beckoning light fall on the golden harvest field of the Sunday school.

The late Dr. Robert Stuart MacArthur, the popular and successful New York pastor, said in the latter years of his ministry: "It is pitiful to think how we often neglect the child and then labor with agonizing prayer and heroic effort for the conversion of men and women."

Mr. Spurgeon, the great London evangelistic pastor, said: "I have more satisfaction in those who have decided before ten years of age than those at forty."

The pastor and the superintendent must be looked to for organization and initiative in the Sunday school evangelism, both for the child and the adult. As the Sunday school is designed to supplement the

home in religious training, there should be the most intimate and sympathetic connection between the home and the Sunday school. The work normally begins in the home. The parent must be aroused to the importance of the Sabbath school and the necessity of the early conversion of the child. The work in the home is twofold: arousing the parents to conscious and urgent responsibility for the child, and the use of the child in the Sunday school as a key to the home and the opportunity for interesting the parents.

Frank L. Brown gives an authentic account of a Western pastor who secured seven hundred children for his Cradle Roll. He took every child as a key to the home from which it came, and by a careful system of visitation upon the homes succeeded in bringing three hundred of the parents into his Church.

If the pastor and the Sunday school superintendent fully realize the tremendous opportunity, they may literally set on fire every teacher with a zeal to bring every pupil in the school to salvation and Church membership. If pastor, superintendent, and teacher are fully awake to the supreme opportunity, all kinds of agencies, plans, and efficient organizations will result. Lists of the unconverted will be cautiously and carefully made; circles of prayer and personal workers will be organized; group meetings of various kinds will be held looking to the conversion of both children and adults of the Sunday school. The routine work of the Sunday school carried on with no burning, absorbing, and obsessing interest in the personal salvation of the children and adults of the

Sunday school would constitute a tragedy in the life of modern Sunday schools.

The slogan of every Sunday school should be, first, "Bring into the Sunday school every boy and girl, man and woman available in the community," and then, "Every pupil an active member of the Church." There are approximately 900,000 boys and girls in Southern Methodist homes between the ages of twelve and twenty-one. What an inviting field for Christian endeavor! Added to this is the entire adult population, like a harvest field waiting for the reapers.

Sunday school buildings are being remodeled, new and commodious ones are being built, and we are certainly on the threshold of an era of a great evangelistic awakening in the Church, centering in and organized around the Sunday school.

Church Revival and Personal Evangelism.—The next evangelistic method is that which is known as the Church revival, which is led either by the pastor of the Church, a visiting pastor, or some evangelist. This form of evangelism is the one which should be made the most common of all the methods and will be considered in another address, as will also the subject of personal evangelism, which is also very important.

IV

THE METHODIST CHURCH AND EVANGELISM

THE history of Methodism is a history of revivals. After John Wesley returned from Georgia to England in 1738, he and his brother Charles and George Whitefield formed a kind of evangelistic partnership. They set the first example in England of evangelistic services in the open air. Shut out from the Established Churches by the clergy, they preached in the open air and market places, at the coal mines, in houses and barns, and in open fields.

Their converts were held in contempt by the Established Churches. Wesley, therefore, was forced to organize them into Societies for mutual edification and spiritual development. He called these Societies the "United Societies." When the independence of the American colonies was recognized, Wesley saw the necessity for providing a separate Church organization for the Methodists of America. He therefore favored the organization of the "Methodist Church," and the first class was formed by Philip Embury in 1766. In 1769 Boardman and Pilmoor, the first missionaries sent to America, arrived in New York. In 1771 Francis Asbury arrived and was appointed by Wesley as superintendent of the American Societies.

The Methodist Societies both in England and America were distinctly evangelistic. The fundamental doctrines adopted at the outset by these

Societies were such doctrines as favored evangelism. Methodism, from the start, emphasized the doctrines of assurance, the witness of the Spirit, and perfect love. "Methodist polity, like the Methodist confession, is to be understood only by regarding Methodism as a revival and missionary movement." Methodism arose out of independent evangelism. The Wesleys and Whitefield went out undirected except by divine providence. They made their own appointments, gathered the people together, and preached evangelistic sermons. This was true of their work in America as well as in England—Wesley under the trees in Georgia, Robert Strawbridge in the groves of Maryland, and George Whitefield preaching to twenty thousand under the skies on Boston Common furnished the opening scenes of American Methodism. Out of this free, independent, God-directed evangelism, Methodism was born.

Bishop McTyeire started his "History of Methodism" with the statement:

> It was not a new doctrine but new life the first Methodists sought for themselves and for others. . . . The mission of Luther was to reform a corrupt Christianity; that of Wesley to revive a dying one. . . . The Methodists came forth as evangelists. They persuaded men. With existing institutions and creeds, they had no quarrel. . . . Their controversy was not with Church or State authorities, but with sin and Satan; and their one object was to save souls.

While Methodism was organized early in the Wesleyan movement, much of its evangelistic work was done in a voluntary and unrestrained and independent sort of way. The first Methodist evangelist to arrive in America was Robert Williams. He was

under no special organization, operated independently, went where he chose, and preached in homes and groves and wherever he could gather the people. His work centered in Virginia and North Carolina. Through his ministry Jesse Lee was converted, and as an independent evangelist he became the Methodist flaming torch who more than any other one man planted Methodism in New England. In the same year came John King, another of Wesley's converts. He began his ministry in the "Potter's field" in Philadelphia. He went at will and preached wherever he could gather a congregation.

When Richard Boardman and Joseph Pilmoor, the first regularly appointed missionaries by the Wesleyan Church, were sent to America, George Whitefield was on board another vessel crossing the Atlantic at the same time. They came as regularly appointed missionaries of the Wesleyan movement. Whitefield came as an independent evangelist. He went at will and preached under his own management and appointments.

A group of Irish Methodists, Philip Embury, Paul Heck, and Barbara Heck, and others who located in New York and assisted in building the first Methodist church in New York, did their evangelistic work for the most part under their own initiative.

Robert Strawbridge, a local preacher who built the old Sam's Creek Log House in the backwoods of Maryland, claimed to be the first Methodist Church in America, was a local preacher and worked under his own plans. All these pioneers who landed in America fresh from the great Wesleyan revival in England and Ireland were, for the most part, inde-

pendent evangelists. Many of them had the personal approval of John Wesley, but were neither officially directed nor authorized.

It is an unaccountable fact that the Church, born out of independent evangelism, should in its organization and economy make no provision for free and independent evangelistic work. All through the history of the Church holy men moved of God, like the Wesleys, Whitefield, Robert Williams, Jesse Lee, John King, Robert Strawbridge, and others, have felt called to give their time and talent exclusively to evangelistic work; but in our Methodist economy, for a hundred years, there was no provision for such men and little encouragement for that class of work. Hundreds of our preachers with extraordinary evangelistic gifts would have wrought wonders if the field had been opened.

There was an arrangement in our itinerant system by which a preacher could be appointed professor in a Christian college, secretary of some board, colporteur, editor of a religious paper, and to other religious work; but if any man felt called to devote his whole time to revival work, he was forced to retire from the regular itineracy, to surrender his Conference relations, and become a local preacher, there being no provision for such men in our economy. Every man who located and followed the leadings of the Spirit in this particular work was considered somewhat out of order.

Rev. Sam P. Jones, one of the most effective evangelists the Southern Methodist Church ever produced, held a meeting in Nashville, Tenn., of such character as to make him at once a national figure.

That meeting, by actual results, was one of the most remarkable meetings ever held in the Southern States. At the close of that meeting no one who attended it doubted the fact that Sam Jones should devote his whole time to evangelistic meetings. God was calling him to this specific work; he realized it, and those who had observed his success in this work realized it. He visited other cities in succession with the same wonderful success. In the midst of the most remarkable work ever accomplished by any evangelist in America, he was notified by the bishop in charge of his Conference that he would have to do one of two things: take a specific charge in his own Conference or locate. There was no provision in the Methodist economy for a general evangelist. Mr. Jones located with a sad heart and pursued his work to the end of his life as a local preacher.

I was providentially thrown with Mr. Jones in one of his great tent meetings in Jackson, Miss. He became ill and called me to his assistance. I assisted him in that meeting and accompanied him to Wesson, Miss., and Trenton, Tenn., at which places thousands of people attended the great tabernacle meetings and hundreds were converted. At the close of these meetings my call to evangelistic work was as definite as my call to the ministry had been. In order to pursue this work, I was forced to give up my Conference relations and take the rank of a local preacher.

Only a few years ago the Methodist Episcopal Church, South, made a provision in its economy for authorizing and indorsing evangelists. For three-fourths of a century the word "evangelist" was not in the Discipline.

For many years an unwarranted and unwise prejudice existed against the men who, like Whitefield and others, felt a call to go forth as God might direct and devote their whole time to evangelism, and for many years no provision was made in the economy of the Church for such men. The Church at last awakened to the fact that such men are definitely equipped and called to this kind of work and may be used of the Church to accomplish great things, and provision was made for them in our law. We are learning to use all our forces with that wisdom and liberality that characterized early Methodism, that spirit that faced Thomas Maxfield, the layman breaking all precedent and preaching without ordination from a bishop's hands. The mother of John Wesley said to her son: "Do nothing till you hear him—he is as much called to preach as you are." Wesley heard Maxfield and threw all questions to the wind by saying, "It is the Lord," and the long procession of lay preachers began to spread the gospel over the world. This was Wesleyan Methodism.

A Church born in a revival and organized under revival influences and operations would naturally carry in its customs those things which both foster and efficiently carry forward evangelism. The customs and characteristics of the Methodist Church are all distinctly evangelistic.

Extemporaneous Preaching.—A significant custom of the Methodist Church is "extemporaneous preaching." This word must not be construed according to its meaning (without time), but according to the generally accepted meaning. This does not indicate that the preacher will appear in the pulpit

without preparation. Our brethren of the Hard-shell Baptist Church teach that the preacher is to go before the congregation totally without preparation, depending on the Lord to fill his mouth, which has often resulted in the mouth being filled with wind. By extemporaneous preaching I would indicate that class of sermons which are not reduced to manuscripts, which do not follow strictly the laws of homiletic construction, but rather leave the preacher in the presence of a passage of Scripture over which he has thoroughly thought and prayed, to be led and empowered by the Holy Spirit in its exposition.

This custom would in no wise give sympathy or encouragement to idleness or looseness or carelessness in the preparation of a sermon. It is the kind of preaching which accepts and emphasizes the offices of the Holy Spirit in the matter of selecting and the manner of impressing the truths prepared. I think that every man who has had large experience in evangelistic preaching and in conducting revival services, whether he belong to the Methodist denomination or to some other, will readily admit that there have been times all through his ministry when he has felt this divine power and has realized a gift of speech, power of expression, and, over and above all, a power in his speech and expression which he recognized as the Holy Spirit. He realized that he spoke as the Spirit gave him utterance—"had liberty." This character of preaching has been peculiarly customary among the Methodists from the origin of the Methodist Church.

While Wesley was a prodigious writer and spoke usually from manuscript, his most significant testi-

mony is that when this unusual power came upon him he left his manuscript and spoke extemporaneously as the Spirit gave him utterance.

"*The Mourners' Bench.*"—The Methodist Church has used what has been known among us through all the history as the "mourners' bench," and has held to the doctrine as taught by our Saviour, "Blessed are they that mourn: for they shall be comforted."

John Wesley in his evangelistic work during his stay in America was the first to make use of this method of calling men and women forward to a designated place for the special consideration of the question of their soul's salvation. Hundreds and thousands of men and women have accepted the call of the earnest Methodist preacher, have presented themselves at the altar rail or some specific seat designated as the place of prayer and repentence, and from this specific place of confession, repentance, prayer, and faith they have accepted the Saviour with great joy and have testified to the genuineness of this work by a consistent and active Christian life. It will be a sad day when the Methodist Church surrenders this custom, which has been her characteristic method of leading men and women to Christ.

The Methodist Church has never attached any merit to the mourners' bench other than convenience and adaptability. When a soul has been convicted through the preaching of the Word, there are steps to be taken further before a satisfactory Christian experience is obtained. These steps are explained in the terms "sorrow for sin," "public confession of sins," "surrender of sins," and "the acceptance of Jesus Christ by faith as a personal Saviour." In

all the past history of Methodism the mourners' bench has proved a convenient and well-adapted place for the accomplishment of each and every step from conviction to conversion.

When one presents himself at the mourners' bench, he makes a strong and emphatic public confession of his determination to leave the world and to move toward God. As he kneels in prayer, his act secures for him the united and suppliant prayers of all the congregation. He singles himself out in such a way that he may receive such sympathy, instruction, and coöperation as will make the way clearer and easier to the Cross and to salvation. The Methodist "mourners' bench" through the years has furnished converts for every Christian denomination and has peopled its own Church with the saved.

Congregational Singing.—The Methodist Church is famous for what we call "congregational singing." Of course all the other denominations sing, but there is a peculiarity in Methodist singing. Outside of the negroes, we excel all other denominations in singing the old-fashioned songs. There is a heartiness and enthusiasm about Methodist congregational singing that stamps it as unique. We are a singing people. "Let all the people sing" is the familiar call from the earnest Methodist preacher. No one ever witnessed a great revival without great singing. Psalms and hymns and spiritual songs are a part of the tide of salvation.

One reason for the lack of spirituality in many of our Churches lies in the fact that the singing has been transferred from the congregation to a few trained voices who use the sacred hymns for the most part to

display musical skill. When a trained voice is used to give forth in the best way for the best purpose a gospel song for the glory of God and the good of the people, we call this *worshipful* singing. When a gospel song is used under the pretense of worship to display an especially trained voice, we call this a *sacrilege* and a profanity. When the culture and technique of a voice is to be exploited, a secular song and a secular platform should be used. If the revival spirit is to remain in the Church, we must preserve congregational singing.

Testimony.—The class meeting originated early in the history of Methodism. Nothing is more heartening or helpful to Christians or more convincing to sinners than the recital of Christian experience. This peculiar custom among the Methodists to testify in the public congregation and to make known the fact and experiences of personal salvation has been a power which cannot be estimated. A revival Church is a testifying Church.

Shouting.—Again, we are a "shouting" people. There is a good deal of "turning the cup when it isn't full," but there are unquestionably times when the cup overflows, when it is a spiritual triumph to proclaim our salvation ecstatically. There are times, notwithstanding the critics versus the mystics, when the Holy Spirit so fills and thrills that it is a luxury to cry, "Hallelujah!" "Glory to God!" On the day of Pentecost the world decided that the Christians were drunk, but the happy, rejoicing, Spirit-filled throng had an inward testimony which the world could not understand. Methodism in the latter years is becoming more formal, technical, and cold. We need

the old-fashioned revival spirit to bring us back to the glorious informalities by which the Holy Spirit has accomplished his greatest work in the Church.

Revival Seasons.—The Methodist Church has in all her history enjoyed "revival seasons" and thoroughly indorsed the "times of refreshing," which constitute another characteristic. The annual revival season has been as customary with the Methodists as the feasts to the Jewish Church in Jerusalem.

To the observant, times and seasons are everywhere recognized. The farmer knows the winter when nature rests and sleeps, the springtime when nature awakens to activity, and the summer of harvest. He fallows the ground, sows, cultivates, and harvests by times and seasons.

The merchant knows the seasons of his trade. He does not exploit in show windows overcoats in June or palm beach suits in January. Every calling of life has seasons and opportunities, special times of activity. The Church is natural and orderly—seasons and opportunities come and go in the Church as elsewhere.

A perennial revival in the Church would be contrary to the whole teaching of nature and the Bible. The alert and efficient Churchman has an eye wide open to the seasons and chances, to the big word "opportunity." The theory that God has "set times to favor Zion" and will be gracious in the bestowment of his grace only at these fixed times must be carefully guarded. God has here and there throughout the Scriptures directed his children to wait for the divine movements.

When David was leading the Israelites against

their enemy, the Philistines, God set a time of waiting. He directed David to make an attack upon his enemies at the mulberry trees and directed him to wait until he heard the sound of the "going in the tops of the mulberry trees." Let it be remembered, however, that David had entered the war against his enemies, had already gained one great victory, and "the Philistines yet again spread themselves abroad in the valley." The war was on, the organization was complete, the time of waiting was in the midst of the war. In all great religious movements there are periods of waiting and prayer as well as periods of the sound of the "going in the mulberry trees."

God directed the *disciples* to *wait* in the *upper room* in Jerusalem. The company had organized and mobilized and were ready for service; they were simply waiting for power.

In every great revival there are seasons of waiting. This must not be taken for the superstitious fallacy that God is moody—that he is favorable or unfavorable to our calls by times or moods. The human conditions are in our hands; when we meet fully our part, God never fails. A revival is a season, the particular time to be fixed by intelligent servants of God. We must admit in all of our work everywhere the fact of providential leadings and divine indications.

The "set time to favor Zion" is the time when Zion sets her house in order so that she may receive the Hoy Spirit. The set time is the hour when the *servant of God* stands in the *valley of dry bones* and cries, "O ye dry bones, hear the Word of the Lord"; when *Isaiah* cries, "Awake, awake; put on thy strength, O Zion," or "Ho, every one that thirsteth, come ye

to the waters"; when *Jeremiah* cries, "Return, ye backsliding children, and I will heal your backsliding." It is the hour when "Zion travaileth," when "sons and daughters are born unto God." It is the "time of refreshing from the presence of the Lord." It is the hour when the "pool is troubled," when rumbling feet are heard, and "Jesus of Nazareth passeth by." It is the hour when Peter, standing up with the eleven, cries: "Ye men of Judea, and all ye that dwell at Jerusalem, hearken to my words." It is the harvest time when purpling fruit and golden grain await the coming husbandmen; it is the intense, immense hour when God waits to save.

The Methodist Church has accepted the fact that revivals sometimes "break out" and has always been alert to sudden and unexpected manifestations of Divine power. The past history of the Church establishes the fact that here and there, in answer to the consecration and prayer of devoted groups, unusual manifestations of the Spirit have been suddenly witnessed; men and women have been suddenly brought under conviction and revival movements have started with or without the instrumentality of the preacher as the initiative.

The revival of 1857 in the United States is a significant case of the "breaking out" of a revival. On September 23, 1857, Jeremiah Lamphier, a consecrated layman of New York city, called a noonday prayer meeting for business men in the North Dutch Church on Fulton Street. Three persons, then six, then twenty met together at these noonday prayer meetings, and the number increased daily. It was like a "match to oiled tow." There was no exhorta-

tion, no preaching. The people were met for simple prayer services. The Holy Spirit suddenly came upon them as he came upon the group in the upper room at Jerusalem. The power of the meeting was noised abroad, and the people began to flock to the old North Dutch Church. It soon became far too small to accommodate the audiences, and the old John Street Methodist Church was opened, then other places, and in a little while the whole city of New York was in prayer. Great power was manifested among the Christian people, and sinners began to cry for mercy. Conversions were witnessed in all the prayer meetings, and marvelous spiritual power was exhibited.

The movement quickly spread to Boston, Philadelphia, Washington, Cincinnati, and to the then far western city of Chicago, including hundreds of smaller towns and cities throughout the land. *Tens of thousands* were gathered in these daily meetings. Telegrams were sent hither and thither notifying parents of the salvation of wayward sons, and the wires were busy carrying tidings of this wonderful movement.

It is estimated that a hundred thousand conversions occurred within four months and that four hundred thousand were converted the first year. The total of the great work was conservatively estimated at one million additions to the various Christian Churches.

The revival that began in Northampton in 1734, which was called the "Great Awakening," was a revival which "broke out." Quite distinct from the revival of 1857 this revival broke out under great

preaching. Some of the most remarkable men of Church history wrought in this period. The first manifestation of the outbreaking of this great movement, under the preaching of Dr. Jonathan Edwards, came when New England had departed from the old Puritan standard and had sunk to shocking practices of sin and worldliness.

Dr. Increase Mather, in his book entitled "The Glory Departing from New England," like Jeremiah of old, bewailed the condition in these plaintive words: "O New England, New England, look to it that the glory be not removed from thee, for it begins to go. O degenerate New England, what art thou come into at this day? How are those sins become so common in thee that were not so much as heard of in the land?"

Another contemporary reports the condition in this language: "Religion was in a very low state, professors generally dead and lifeless, and the body of our people careless, carnal, and secure." In these degenerate times the plain gospel preaching of this extraordinary pastor started the revivals, or, more accurately, he was delivering great gospel messages when the power of God began suddenly to be manifested in his Church. In his own language: "Then it was that the Spirit of God began extraordinarily to set in and wonderfully to work among us, and there were *very suddenly* one after another five or six persons who were to all appearances savingly converted and some of them wrought upon in a very remarkable way. Presently a great and earnest concern about the great things of religion and the eternal world became universal in all parts of the town, and among

persons of all degrees and ages; the noise among the dry bones waxed louder and louder; all other talk but about spiritual and eternal things was soon thrown by; all the conversation in all companies, and upon all occasions, was upon these things only, unless so much as was necessary for people carrying on their ordinary secular business. Other discourse than of the things of religion would scarcely be tolerated in any company. . . . There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world."

People from neighboring towns flocked to Northampton to witness this remarkable display of Divine power, and the work spread, reaching rapidly South Hadley, Suffield, Sunderland, Deerfield, Hatfield, Northfield, and many other points throughout New England. There was a remarkable revival at Newark, N. J., under the ministry of Jonathan Dickinson, which, beginning mainly among the young people, increased in power and extent, until by November following the whole town was brought under its influence. At Harvard, Mass., under the ministry of Rev. John Secomb, a similar work of grace began in September of the same year. In March of the next year at New Londonderry, Pa., under the ministry of Rev. Samuel Blair, there was an awakening of considerable interest. Thus was New England swept with a revival that literally broke out under great preachers and greater preaching.

After the ten days of prayer in the upper room something suddenly happened. In answer to consecrated, earnest, and systematic prayer, the Holy

Spirit descended and filled the house. When the upper room group felt the power, the first impulse, as always, was to carry it to the people. They rushed down in the streets of Jerusalem. The great throng gathered, and God laid his hand upon a plain, untrained layman, fresh from his nets and, his boat and this new and untried layman without ordination or orders took charge of the revival in the religious metropolis of the world and under his preaching a revival "broke out." There was nothing in the words of the speaker to overcome the life-long religious prejudices which had inspired the crucifixion of Jesus and in a single day bring thousands to new life and a new thinking, a change from Jew to Christian—it was a miracle of power that suddenly fell on them.

Revival Atmosphere.—Methodists have recognized what they have termed a "revival atmosphere." In the experience of all who have passed through Methodist revivals "warm" and "cold" have been Methodist terms throughout her evangelistic history to indicate the religious state of the Church. In Methodist parlance, "when the Church grows cold, no sinners are saved; when the Church grows warm and spiritual, we expect men and women to be born unto God."

A revival has reference to the state of the Church. The word means to "live again." When a Church has lost vitality and power, has weakened to a standard below which she is able to "bring forth sons and daughters"—realizes her condition, and betakes herself to repentance and prayer, finds forgiveness and refreshing from the presence of the Lord, we call this state a "revival." When the

Church reaches this state, she becomes attractive and dynamic. Whether a body is in its first life or in a revival, the condition is both vital and vitalizing.

When the pipes in a nursery are cold, the plants cease to grow and the seeds refuse to germinate. When the fire is kindled in the furnace and the pipes warm up, an atmosphere is created in which the plants begin a vigorous growth and seed burst into life. Under such an atmosphere the plant *must* grow, and the seed *must* burst into life. The laws of nature are compelling.

When the fires are kindled on the altars of the Church, an atmosphere is produced in which life and growth are natural, normal, and compelling. The revived soul must grow, the dead soul must burst into life. In the holy heated atmosphere of Pentecost, when fiery emblems blazed on the person and burning words fell from fired human tongues, saints grew to new heights, caught new visions of life and service, sold their possessions, and devoted self and property to the Church. In an atmosphre like this it was natural for sinners to cry out: "Men and brethren, what shall we do?"

In an atmosphere which compels life and growth, which literally forces saints into broader visions and greater service and compels the sinner to cry out, "What must we do?" the preacher's natural or acquired gifts are secondary. The atmosphere in which the miracles of life and growth are produced is capable also of producing the miraculous sermons and giving a marvelous power to the most commonplace speech. The old Methodists called it "having liberty."

Effective praying and good preaching always go together with fine results; and effectual, fervent, and prevailing prayer enables a very inferior preacher to preach an unexpected and powerful sermon rich in fruits. "Began to speak with other tongues, as the Spirit gave them utterance" is the revealing fact at Pentecost. The gift of utterance signifies the gift of the Spirit of something to utter or a new and gracious facility for uttering what one has. In either case the preacher will give the effective message when the Holy Spirit comes to his aid and "gives him utterance."

The chief difficulty in the revival lies in the difficulty of securing the effective upper-room prayer which brings the Spirit and the Power—the "revival atmosphere." We are taught that "when Zion travaileth, sons and daughters are born;" but Zion, like most mothers, goes reluctantly into the struggle and agony of the birth throes.

V

THE CHURCH REVIVAL

UNDER present conditions in this country, almost every community has a Church, a pastor, and religious services with greater or less regularity. With no disparagement of other methods of evangelism and no opposition to accredited evangelists of any sincere and sane type, evangelism under the auspices of a regularly organized Church with the personal direction of a regular pastor must always stand first.

There are general laws which operate in all organizations whether for business or religion. In the various business firms and corporations of any community, there must be an individual functioning in all the things that make business. There are times when all the business firms of a community may unite on a county fair, carnival, or Mardi Gras to draw crowds to the city and increase sales. They may join each other or the city at large in various methods of advertising and enlarging business, but no sensible merchant or tradesman depends on these things for the success of his business. Merchants here and there may now and then employ experts to put on sales or put out advertisements or in some way increase the sales by spasmodic movements, but reliable business men for the most part carry forward all the movements intended to revive, speed up, and enlarge trade by their own organization. This develops the initiative, increases the loyalty, enlarges ability, and in every way strengthens the corporation for regular routine work.

There are times when all the Churches may very profitably join in a city-wide revival, there may be times when it may be wise for a pastor to call in an expert to inaugurate new methods and help to put over things impossible for the pastor; but no prosperous Church should depend on either the city-wide movement or the leadership of experts under normal conditions for its regular evangelistic work.

The warfare on evangelists who have evidently been called and endowed of God for specific work is as foolish as the opposition to geniuses and specialists in law and surgery. Wise men recognize valuable work, condone natural faults, and give just credit to all labor, whether by the eloquent and persuasive Apollos, the theological and combative Paul, or the quiet and substantial Cephas. No less foolish is the unjust criticism of the pastor by the vocational evangelist. We are surely coming to the time when we will rejoice at any shell fired at the enemy, however awkward the gunman or peculiar the gun, if only the enemy is weakened. After all just credits are given everywhere, the facts, properly considered, will give the Church revival led by the pastor first place among evangelistic methods. The pastor is the acknowledged leader of his flock. The successful leadership and management of all his forces in a revival will in every way add to his strength and influence as a leader. The assumption of the responsibility will drive him closer to God, arouse the best that is in him, and under the spirit and power of the revival he will doubtless do the best preaching of his ministry and in this way greatly add to his effectiveness. His dependence upon his people will

rally them to the support of their pastor and thus increase their love and fidelity. They become comrades in a common warfare, and all the blessed cords of comradeship will be strengthened.

Men and women born unto God under one's ministry always feel a special attachment to and interest in him. This gives the pastor an added power to command for service and direct in service. Not only do the persons brought into the Church feel a special interest in the instrument of their conversion, but all the members of the family circle, great or small, share this feeling of love and gratitude.

When the revival closes, none of the agencies that produced it withdraw. The same organization that produced the revival continues to function in the ongoing of the Church. When the pastor is able to lead his own forces to victory it increases his courage, gives self-confidence, and encourages him to undertake other things for the success of his Church. It also becomes an incentive for the Church to join the pastor in other enterprises. One success promotes another.

When a pastor is able to conduct a meeting that involves and blesses the whole community, he binds the community to himself by that much and gives himself a new and enlarged opportunity for doing good. A pastor who is physically able to do the preaching, who has a sufficient grip on his people to unite them in a revival effort, who has evangelistic gifts equal to the work to be done, who has created no friction in his Church, aroused no factions, and created no insurmountable difficulties, would certainly be unwise to invite an evangelist to hold his meeting.

On the other hand, if the pastor realizes that from any consideration he cannot command his forces (and this is often the case with good men), that he has not evangelistic gifts to meet the occasion, that there are local and peculiar things that in all human appearances make it impractical for him to undertake to conduct his own meeting; if a good strong man with unusual evangelistic gifts could be secured to lead to victory and bring on a revival that would remove difficulties and bless him and his Church, which has often happened, then the pastor would be unwise not to secure an evangelist, either a neighboring pastor or a vocational evangelist. It is a common experience for men to make an honest effort at a revival and utterly fail. This failure discourages both the pastor and the people—he has not the courage to brook another failure, and his people are unwilling to undertake another futile effort. It is the case of the horse who pulls at a stump until he cannot be whipped into another fruitless effort.

There are hundreds of cases where a first-class man, the pastor of a good Church, realizing that he is a pastor-teacher, both in nature and preparation, and that the time has come to take his Church as the center of operation and make an effort to reach the community, has had sense enough to secure an evangelist and under his own planning and direction has accomplished large and desirable results. In a Church revival the local conditions should enable a sensible, unprejudiced pastor to determine whether or not he needs help and the kind he needs; if his ideal man cannot be found, the best available man may be accepted with good results. The leader

having been selected—whether evangelist, neighbor pastor, or the home pastor—the organization and preparation is of next vital importance.

The choir is the first acute problem. If a paid quartet is used in the Church, they are to be eliminated, and this will be easy, as they cannot be depended upon to be present except on Sunday. In rare cases the leader of the choir is devout and spiritual and will take charge of the chorus to be selected by himself and the pastor. If the leader of the regular choir is not the suitable man, the finding and selection of the right man are important. People of unquestionable Christian character should be selected for the personnel of the choir; the leaders of the gospel in song should be consistent. There may be cases where the services of moral and orderly non-Church members may be selected with special reference to this as a means of bringing them to salvation during the meeting. Occasionally fine results are obtained by judiciously working this plan. The pastor should be present at the close of the chorus practice and spend the closing moments in a brief prayer service to impress on the choir the importance of seeking the power of the Holy Spirit in song and to call attention to the fact that many may be convicted and converted during the song service if it be deeply spiritual. Each member of the chorus should be urged to select some unsaved person and give to the pastor the name on a card with his or her own name. The cards should be in the hands of the pastor, that he may work with each one as far as possible. The chorus should have frequent meetings during the revival to get reports on what has been

accomplished and to pray for the persons whose names have been furnished but known only to the pastor and the friends who turned them in. When a chorus is turned into a salvation band, both the demeanor and singing will be greatly improved.

The Sunday school should next be thoroughly organized either by classes or groups of several classes in the same department. Special prayer services should be held ten days preceding and during the revival. At the prayer services prospects should be cautiously canvassed and reports of work from time to time should be made.

The Epworth League and Woman's Missionary Society should each form a group. Carefully picked men and women should constitute the personal workers' committee. They should be commissioned by the pastor to supervise and do the personal work in the meeting with all the help they may be able to secure from all the groups. Let the size of the personal workers' committee be in proportion to the size of the congregation, and let each member of the committee select and put on a card, to save duplication, the names of from three to ten workers whom he will direct and urge forward to do personal work. Each group should select certain objectives. One group should give attention to the teen age, to see that they are brought into the meeting and into the special group meetings for special prayer services; another group should make special effort for business young men and women; another should make special effort to interest only those with gray hair; and other specific groups which local conditions may suggest may be selected. The pastor should call to his aid a

few men and women with executive tact and have them help him in keeping the various groups at work. Meetings in homes, shops, and other places may be held with profit; personal letters, personal visits, telephone calls—all possible means should be used to reach the unsaved. Organization is essential, but may become cold and mechanical. The spirit of prayer and devotion must be made prominent.

Personal evangelism has always been one of the chief characteristics of a great revival. From the beginning it has been the custom in the Methodist Church revival for the preacher, after his sermon and call for penitents, to urge the personal workers to go forth in the congregation, and in all great revival movements the chief success of the work has been through personal work.

In a quarter of a century of revival work I never knew of a great revival without personal work. The message of the preacher and his testimony from the pulpit are of supreme importance, yet the right arm of power repository in personal and individual lay testimony and exhortation is decisive in the battle.

If the pastor through his own effort or aided by another can command the devout members of the Church in the "upper room prayer and waiting" till the power comes and can then by proper organization and direction use personal work to the *n*th power, fruit will be as certain as wheat under proper seeding and favorable season. Excepting prayer and power, the revival is most dependent on personal evangelism, and upon this feature of the Church revival I purposely put large emphasis.

On the memorable day of Pentecost, to which we

often turn for precedent, we find that "they were all filled with the Holy Ghost, and began to speak," and that "every man heard them speak." There was in this opening revival of the gospel dispensation, as in all succeeding great revivals, a very large amount of personal testimony and exhortation. When Peter, the preacher of the hour, stood up to explain the conduct of the upper-room company in this marvelous demonstration, he quotes from Joel's prophecy: "On my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." The Holy Spirit doubtless came upon all the people, both men and women. The tongue of fire rested upon all the disciples of the upper room, and the men and the women under this power began to testify and exhort. Doubtless many of the thousands who were added to the Church were convinced by personal testimony and exhortation. Throughout the New Testament we find much prominence given to the power and effectiveness of personal evangelism—the hand-to-hand fight, so to speak, in the great religious war. A fact rarely emphasized in the history of the Apostolic Church is the outstanding and almost startling fact that the founding and growth of the early Church rested upon personal evangelism—the private testimony and exhortation of one man.

Dwight L. Moody said: "When I get to heaven, after I have seen my Saviour, I will look up Barnabas." Why look up Barnabas before Paul, Peter, John, Isaiah, and the others whom Bible students have learned to love? A close study of Barnabas reveals Mr. Moody's reason. Let it be remembered that Mr. Moody began his work as an evangelist by

personal evangelism and made that a feature of his teaching and of all his meetings. A few sentences here and there in the Acts and the Pauline Epistles carefully put together make a most suggestive biography of one of the first examples of personal evangelism. His method is instructive, the results inspiring.

Barnabas was a native of the island of Cyprus, a Levite. At his death his body was taken to Cyprus, the old home, for interment; and, preserved through the ages, there is to-day an interesting monument over his grave indicating the unusual veneration in which he was held. Barnabas and his sister Mary lived in Jerusalem. She was evidently a woman of considerable prominence, and they were probably descendants of a worthy and wealthy family of Cyprus. It is not entirely speculative to say that Mary owned a commodious house in Jerusalem, that she and Barnabas early became disciples of Jesus, and that her home was offered to Jesus and his disciples to be freely used at will. What is termed "the upper room" and the "room of the last supper" were most probably in this hospitable home. Mary, Barnabas, and John Mark, the son of Mary, were often hosts to Jesus and his disciples and often heard his words of wisdom. Barnabas was at the memorable prayer meeting when the place where they were assembled together was shaken. He was of that company who sold their possessions and dedicated all to the work of the early Church. The change of his name is very significant: "And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted The son of consolation,) a Levite, and of the country of

Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." Unlike Ananias and Sapphira, he gave all. One trait of his character evidently became so significant that it won for him a special name—the apostles changed his name from Joses to Barnabas, Barnabas signifying the son of consolation and of exhortation. This compound word is as rich as it is tender and precious. The word broadly defined, laid open, and modernized signifies one who finds the down and discouraged one, consoles, exhorts, and leads him forth to new life and hope. This is personal evangelism.

After this charming introduction given in brief statements here and there in the New Testament we find Barnabas on the job. We get the reason Mr. Moody would have assigned for desiring to look upon his kindly face next after he had seen the face of Jesus. Barnabas was at the outset evidently one of the lay workers of the early Jerusalem Church, where he distinguished himself as the son of consolation and exhortation. His most significant work was with Saul of Tarsus.

Saul of Tarsus, the cultured, influential student of Gamaliel, who doubtless was being prepared for the Jewish Sanhedrin, under the influence of the lawyers and doctors, arose as a most ardent and terrific persecutor of the Christian Church. Having seized and imprisoned and otherwise terrified the followers of Jesus in Jerusalem, he set out to Damascus to destroy the followers of Jesus there. On the highway, after having witnessed the martyrdom of Stephen, after having seen his face and heard his prayer and witnessed his triumphant death, riding alone a little in

advance of his followers as their leader and superior in rank, contemplating the wonderful thing he had seen, he was smitten of God and fell to the earth. He was led to Damascus, where he repented and accepted Christ as his Saviour. He retired to the wilderness of Arabia, where he spent three years with the Old Testament manuscripts, doubtless harmonizing the prophecies with their fulfillment in Jesus. Here he wrought out his theology, thought out his experience, and determined upon his plan of life.

He returned to Damascus full of faith and zeal and began in earnest to preach Jesus with great boldness to the people of Damascus. He aroused great opposition; his persecutors arose to slay him. He was evidently advised by his more timid brethren, for his safety and theirs, to leave the town, and they let him down in a basket over the walls of the city and sent him forth alone in the night. Reproached, insulted, and persecuted by his enemies and urged by his friends and colaborers in the gospel to depart, he went out to pillow his head on the earth and fight alone during the dark hours of the night a battle which many a servant of God has fought since. At the dawning of the morning he determined to face toward Jerusalem to find sympathy and coöperation in the mother Church. The members of this Church at Jerusalem knew of his persecution of the saints, but did not know of his more recent experience. They were afraid of him; they declined to receive him. Here he met the sneering friends of the Sanhedrin who repelled him from his old alliance; the friends of his new faith rejected him. In this extreme hour of his life he met a friend; in this hour of his

loneliness and evident perplexity, Barnabas appeared on the scene. This son of consolation and exhortation sought him, and the Scriptures teach us that he "took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus."

This speech of Barnabas dispelled their doubts and caused them to receive Paul: "And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judea." Paul's gospel was evidently directed against the mythology of the Greeks and Romans, and here he stirred up the opposition and threats of execution. Their threats alarmed the Jerusalem Church, and the brethren, like the wicked Damascus brethren, decided to get rid of Paul, which they did by sending him out of the country. A committee was appointed to escort him to Cæsarea, and they directed him to go home to Tarsus, his native city. The persecution at Damascus and the unfaithfulness of his brethren, the persecution at Jerusalem and the unfaithfulness of the brethren of the home Church and their advice to St. Paul to go to his own home—these were a challenge to his proud spirit and cultured mind and gentlemanly instincts which determined his course. He returned to his old home in Tarsus and evidently took up his former employment.

There is no record anywhere that he ever preached in Tarsus, no record that a Church was ever organized there through him, and there can be found nowhere among his epistles a single line to a Church at Tarsus. Nowhere in his writings is Tarsus mentioned. Thus dismissed and sent home by the mother Church at Jerusalem, Paul evidently decided to live a quiet, retired life. This life, the records show, continued through years with absolutely no definite record of any public ministry. But for Barnabas he would doubtless have lived and died in Tarsus in that same quiet seclusion in which he had lived since his departure from Jerusalem. There would have been no St. Paul as we know him; but in the strange providence of God his work was not to end.

The faithful son of consolation and of exhortation was still on the job to do personal and individual work to save a soul. The persecution of the Christian Church continued and became so severe that the disciples of Christ were scattered abroad. Like firebrands, however, wherever they stopped they started the fire anew. Many of them took refuge in the island of Cyprus, the old home of Barnabas. Here they kindled the fire and the Spirit-filled converts were sent as missionaries. The record shows that they went over to Antioch and started a revival. The news of this wonderful revival came back to Jerusalem. The Jerusalem Church, hearing that brethren from Cyprus were leading the meeting, sent Barnabas, the native of Cyprus, down to Antioch to get the facts concerning this wonderful revival. When Barnabas reached Antioch, he found the city aflame with gospel fire and marked the fact that the

Greeks were being converted in large numbers. The boldness of the preachers, the wonderful success of the gospel, and the marvelous conversion of the Greeks caused him to think of Paul and long for his presence. This son of consolatuion and exhortation determined to go and look up Paul: "Then departed Barnabas to Tarsus, for to seek Paul: and when he had found him, he brought him unto Antioch." The words "seek," "found," and "brought" are very significant.

Paul had retired, and it took an effort to bring him to Antioch, but Barnabas "sought" and "found" him and "brought" him into the revival of Antioch. Paul and Barnabas remained in Antioch; "a whole year they assembled themselves with the church," and "in these days came prophets from Jerusalem unto Antioch" and told of the famine and dire want of the people of Judea. Here Barnabas has another opportunity to encourage and console and reinstate. The brethren decided to raise funds for the relief of the people and "sent it to the elders by the hands of Barnabas and Saul." Barnabas had come over from Jerusalem as a messenger from the Jerusalem Church. He would, of course, be the logical one to carry this offering back to his brethren, and he selects Paul as his companion. Paul and Barnabas, the old pair, coming with help in such a time of need, would give Paul a new hold on the Jerusalem Church. This was evidently the fine planning of Barnabas to fully reinstate Paul. They stopped doubtless as usual in the home of Mary, and on their return brought the son of Mary, John Mark, whom Barnabas was anxious to bring into the work of the ministry. On

their return to Antioch, the Church entered upon a season of prayer for the spread of the gospel. Barnabas had Paul and John Mark in these prayer meetings. "The Holy Ghost said, Separate me Barnabas and Saul," and "they sent them away as missionaries." They took John Mark with them (here Barnabas had another personal case) and started for Cyprus, the old home of Barnabas. When they reached Perga, John Mark found the battle too fierce and decided to return to the comfortable home and more quiet Church at Jerusalem. When news reached the Jerusalem Church that the Gentiles were being converted, the question of circumcision arose. Barnabas and Saul went up to Jerusalem to confer with them.

After another series of great services at Antioch, Paul and Barnabas decided upon another missionary tour. Barnabas had "consoled and exhorted" John Mark and had gotten him back into the company for another tour, but "Paul thought it not good to take him with them, who departed from them from Pamphylia, and went not with them to the work." "The contention was so sharp between them, that they parted asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus," and Paul took Silas and departed on his next missionary tour.

Paul's wonderful experience in Antioch and his first missionary tour settled all questions for him and his future mission. Barnabas knew Paul could go it alone, but John Mark was now the limping one. This son of "consolation and exhortation" knew where his duty lay; and with a promise to John Mark

of a visit back to the old home in Cyprus, he took John Mark and thus saved both him and Paul. If there had been no Barnabas, there would have been no St. Paul, no missionary journeys by Paul, no Churches established by Paul. If there had been no Barnabas, there would have been no John Mark, no Gospel according to Mark.

Of course it may be said, and truthfully so, that God could have raised up another son of consolation who might have saved Paul and John Mark, as it seems clear that God had marked Paul for his message to the Gentiles; but as matters really stand, everything depended on this son of consolation. How the Church needs men and women to encourage, to exhort, to console, to comfort, and to reëstablish the limping ones till by rich experience they become giants in God's work! How we need men of the Barnabas type to seek, find, and bring men into the Antioch revival! No wonder Mr. Moody desired to see Barnabas.

Another significant example in the Apostolic Church was Andrew, the modest, quiet, watching-for-a-chance personal worker. He comes to the front only three times, every time taking some one to Jesus. "He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." It was a wonderful day when Andrew took his brother to Jesus. Many a humble worker has led to Jesus him who was able to do greater things than were possible to the instrument in his salvation. The next time Andrew appears he is taking to Jesus the lad with the fishes and loaves;

the next time he conducts the Greeks to Jesus. What were the results? Andrew, the almost unknown disciple, led his brother, Peter, to Christ, and Peter became the preacher on the day of Pentecost and the heroic leader of the Apostolic Church. He led the lad to Jesus, and the five thousand were fed. He led the three Greeks to Jesus, and it is quite probable that they became important factors in holding and extending the Greek membership of the Christian Church.

Philip was called from a great revival toward the desert, and in the hand-to-hand, heart-to-heart conflict, he destroyed the prejudice, broke down the barriers, and led to Christ the Ethiopian treasurer. In the language of the Scriptures, "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." And the eunuch exclaimed in his ecstasy of faith, "I believe that Jesus Christ is the Son of God." What this great man accomplished in his country among his people cannot be fully stated. God's specific interference in this case and the great prominence of the man would strongly indicate that he was the hope to bring to fulfillment these profoundly interesting and significant prophesies: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." (Ps. lxviii. 31.) "Thus saith the Lord, The labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine." (Isa. xlv. 14.)

Jesus at the well opened the eyes of the Samaritan woman, and she in turn brought the whole town to his feet. What the results of this city-wide move-

ment meant to the Church would be an interesting part of history.

Gen. William Booth, the leader of the Salvation Army, attributes his entrance upon his unique and wonderful career to Will Samson, who approached him after a serious illness and invited him to join in the mission work in the slum part of the town. To this influence General Booth attributes his after career and acknowledges this young man as the one who introduced him to his great work of salvation among the poor and the needy.

John Wesley in his autobiography attributes his awakening and his vision of the higher life to one or two individuals whose personal testimony and individual exhortation led him forth into the experience which made him the founder of a great Church.

In this age our thoughts are being directed in many ways to the power of personal evangelism—the Sunday school teacher and the personal appeal to the pupil; the member of the Brotherhood Class and the personal appeal to his brother; the revival campaign and the personal workers' band through whose influence hundreds have been led to Christ. Added to this, there has been tried out with fine results a city-wide campaign of "one-to-win-one" through which individuals have enlarged their own personal experience and been enabled to accomplish work of which they had not dreamed they were capable. With all the methods of evangelism none would be of greater power in the Church than a universal movement of personal evangelism.

In the Church revival personal evangelism is the one big thing to be stressed and worked. The success

of all great revivals will bear testimony to this statement. As the "acid test" take any congregation of Church folk, ask each to give the person, fact, or thing that led him or her to Christ, and ninety per cent will point to some individual other than the preacher. The big, live problem for the modern pastor is personal evangelism.

VI

SOUTHERN METHODISM'S GREATEST EVANGELIST

In 1871, in Cartersville, Ga., Capt. John Jones, a Christian lawyer, lay on his deathbed. His sick room was turned into a sacred chapel of ministry to his friends and fellow townsmen. Such sentences as these lingered in the minds of his neighbors after his departure: "This home that God has given me is filled with the glory of the Lord. I am physically very weak, but spiritually I am strong. When every other prop fails me, then Jesus Christ stands firm." As the end drew near, he called his family one by one and gave his parting words. When he came to his oldest son, Sam, whose dissipation had greatly troubled him, he said: "My poor, wicked, wayward, reckless boy, you have broken the heart of your sweet wife and brought me down in sorrow to my grave. Promise me, my boy, to meet me in heaven." Under the deepest emotion the son said: "Father, I'll make the promise; I'll quit—I'll quit—I'll quit!"

The Sabbath after his father's death he spent with his old grandfather, Rev. Samuel G. Jones, a Methodist circuit rider. Sabbath morning his grandfather preached at a little wooden church called "Moore's Chapel." At the close of the sermon the grandfather, knowing that his grandson was under deep conviction, gave an opportunity for those who desired the prayers of the congregtion to come forward, and his grandson accepted this proposition. A few

Sabbaths later the grandfather was conducting a revival meeting at Felton's Chapel, near Cartersville, and was delighted beyond measure at the close of this service to have his grandson, who had been under deep conviction since the former meeting, come forward and make a full surrender of himself to God and join the Church.

The conversion of Sam Jones, who was at the time a drayman in the town of Cartersville, bright, witty, jocular, and withal a patron of the saloon and notorious among his comrades for his recklessness and dissipation, created a sensation in the community. His grandfather called on him the following Sabbath to preach, and the acceptation of this urgent invitation opened a most marvelous ministerial career. Of his first sermon he said: "I do not remember anything I said except 'God is good' and 'I am happy.'" Many of his friends and companions came to the altar at the close of his sermon, and his grandfather, laying his hand on his shoulder, said: "This is God's seal to your call to the ministry."

That fall Mr. Jones joined the North Georgia Conference in Atlanta and was sent to Van Wert Circuit. For several years he continued as a traveling circuit rider. From the beginning of his ministry he showed both a fondness for and an aptitude in conducting revival meetings. Soon his services were in demand among his neighboring circuit riders. Later, feeling the call to devote himself in a larger way to the evangelistic work, he took the agency of the Decatur Orphans' Home, and his evangelistic career thus began. During his pastorate he had held very remarkable meetings at Barnesville, Lagrange,

West Point, and other places. The agency of the Orphans' Home giving him opportunity to do revival work, he soon demonstrated a very unusual gift. He held meetings in many of the larger towns and in the city of Atlanta, the success of which awakened large interest. He was invited to Memphis, Tenn., where his first great meeting outside of his native State was conducted. This meeting was of such character as to call the attention of the whole South to this weird, unique, and absolutely original prophet of God. He was next invited to Nashville, where a great tent was provided, and there he began to preach in a large tent and inaugurated the tabernacle meetings which have constituted such an important part in modern evangelism. This meeting at Nashville attracted the attention not only of the South but of the entire nation. His preaching was so unusual, his methods so new, and the results so marvelous that the daily press gave columns in description of the meetings and in reports of his queer, humorous, and epigrammatic method of weaving human philosophy with gospel truth. Quotations were freely made through the press of the nation, and Sam Jones became a national figure of queer and quizzical interest. He became the enigma of the press, the problem of the clergy, and the subject of general comment in home, in store, in shop, in hotel lobbies, and in street groups throughout the country.

Indisputable records will show that this unique genius of the American pulpit and platform spoke to more people in a given time, moved more men and women to a better life, added more people to the

Churches, led more men into the ministry, and added greater impetus to the public sentiment that finally destroyed the rum traffic in the United States than any other American Methodist preacher, living or dead. It is therefore worth while to study the schools in which such unusual capacities were developed for such eminent uses. What was the secret of power? is a question often propounded. He was powerful by the natural and spiritual laws that generate power. On the human side, blood, education, environment, and personal experience conspire to make supreme personality.

There is no secret of power. When one is discovered on any conspicuous eminence, he reached that eminence in one of three ways—he climbed, he rode, or he flew. He did not happen there. There are laws of walking, climbing, and flying. The oft-quoted proverb, "Some men are born great, some men achieve greatness, and others have greatness thrust upon them," must be accepted relatively. Neither blood nor personal effort nor what is termed good fortune can alone create greatness. The choicest blood, the finest educational facilities, the best equipment, and the most fortunate opportunities, all failed in the despicable and contemptible traitor who conspired in infamy, wrought in shame, and died in disgrace—and the spirit of every American recoils in pity, regret, and revolt at the name of Aaron Burr, whose life is conspicuous in the annals of all history.

Sam Jones was really and naturally great by the laws under which men achieve greatness. He was well born. There is no escape from blood. It is as

constant and transmittible in folks as in brutes. The performance of men and brutes roots in ancestry and blossoms in blood. The blood that coursed his veins was characterized by piety, genius, humor, and picturesque eccentricity. His father was a member of a large and notably Christian family. Four of his father's brothers were licensed preachers. His grandfather was a preacher, and his father often expressed to his friends the belief that God had called him to preach. His grandmother was one of the old-fashioned type of Methodist mothers in Israel known and honored in the community for her conspicuous piety. She was wonderfully gifted in prayer, having a definite place and set time for her devotions. More than thirty times she had read the Bible through. Often in the house of God, when the Spirit of the Lord would come upon her, she would give vent to her ecstatic joy by shouting in the old-fashioned way, walking up and down the aisles of the church, clapping her hands, and exulting and praising God. Her father, Robert L. Edwards, a pioneer preacher of Georgia who carried the piety and eccentricities of the family, was a conspicuous character in his Conference. The Conference minutes say of him: "As a preacher of the gospel he was one of the most remarkable men that ever labored in the Southern States." At a camp meeting when a brother minister was delivering an ornamental and indefinite kind of sermon, he stepped to the platform, laid his hand on the preacher's shoulder, and said: "Brother, these people are sinners, sir, big sinners, on their way to death. If you won't tell them where they are going, sit down and let me tell them." The brother sat down,

Mr. Edwards made an earnest exhortation, and the sinners came in crowds to the altar, the people were greatly moved, and the meeting lasted all night. The rising sun the following morning smiled on the ecstatic congregation rejoicing with the scores of new converts.

Those who knew Mr. Edwards and Mr. Jones saw the eccentricities of the grandfather in large measure in his grandson. The religious character of the family is shown in a record given of an anniversary dinner at the grandfather's home at which the grandfather spoke as follows: "There are fifty-two members of our family. Twenty-two have crossed over, sixteen of whom were infants, while the other six were Christians and died happy. There are thirty left, and all but one are in the Church and on the straight and narrow path that leads to heaven." The one referred to was Joseph Jones, who afterwards became a minister and successful evangelist. This is an unusual family record. Out of such circumstances we may expect unusual and remarkable men.

The spirit of the family blood was manifested in the Civil War. The father of Sam Jones was a courageous and heroic captain of a Georgia regiment in which he had five brothers—all officers, one a chaplain. Six brothers in one regiment, all officers, is significant evidence of the heroism manifested throughout the career of Sam Jones.

In the cross fires between Sam Jones and the daily press throughout the country occasionally an editor would say that Sam Jones should not criticize the daily press, because the newspapers had made him, and Mr. Jones asked them why they did not make

another. One of the frankest replied: "We are out of dirt." Men of this character are not the product of praise or slander, of press or tongue—they are God made. When God makes a great man, he moves deliberately through the years and the generations. Physical gifts reckoned in blood are undeniable assets. Many a man has been handicapped by a long line of vicious inheritance.

Sam Jones had a personality of unusual charm and attractiveness. His face and manner were complements of his character. The heavy, dark eyelashes shading his large jet-black eyes; the long, heavy, dark mustache that fell in a mischievous curl at the corners of his forceful mouth; his bold cheek and Roman nose—all these constituted a face whose manliness commanded. His large, piercing black eye seemed to grip his audience in the first glance. I have never seen eyes that held such psychic reserve in their depths or gave out with such force the emotions of the soul. Betimes kindness beamed, humor sparkled, sarcasm pierced, and belligerence blazed from his marvelous eyes. His voice was a constant marvel. It was clear, articulate, and musical in all tones. In an ordinary conversational tone he could be clearly heard and distinctly understood by audiences of three or four thousand people. Added to his manly face, his masterful eye, and his wonderful voice, there was a humanness vibrant in every sentence. His melodious voice carried the sympathy that melted, the invective that withered, and the pleading that moved the hardest sinful hearts with an uncoventional, nonclerical and natural nonchalance in every movement. Much of the hero wor-

ship of the great crowds about him was attributable to the unique innovation and nonconformity with the clerical manner and custom of the age. When he stepped into the pulpit or on the platform with the manner and dress of a layman, with a nonconformity and utter disregard for all clerical formalities, with apparent recklessness both of appearance and language, he was, as before stated, so out of the ordinary that he was classed as a clerical curiosity, and the daily press featured him. Preachers and people came from long distances—some with morbid curiosity, others with serious purpose—to see and study this unique innovation in the ranks of the clergy. Those who heard him once or twice in his humorous and irregular talks in which his audiences were thrown into convulsive laughter were often his unfavorable critics; but I never knew a minister or layman of genuine or undoubted piety who listened to him thoughtfully through a whole series of meetings who did not regard him as a great and unusual preacher ordained of God and appointed for a great work. Many of his critics were bigoted ecclesiastics who regarded formalities and phylacteries of more value than the salvation of sinners, or wicked men whose sins he unmercifully flayed.

His scholastic education was not extensive, but of that sort which produces the chief end of education—a mind trained to orderly thinking. He fell under the tutelage of Mr. and Mrs. W. H. Felton, teachers of unusual personality and equipment, who gave him his training in English through grammar and rhetoric; in mathematics through higher arithmetic and higher algebra; in Latin through Cæsar; in Greek through

the first lessons. This thorough high school course was supplemented by a law course which he pursued to the satisfaction of the court in which he received his license to practice law. In early life he was fond of reading and read substantial literature. He was especially fond of Burns. In his early ministry he read the Bible as he read the law course—to master it book by book. The ministers who heard him were constantly surprised at his comprehensive knowledge of the "Book of books." He was not in the highest sense a scholar, but he had the same kind and extent of scholastic education that was acquired by many of the most renowned lawyers, judges, preachers, and statesmen of the South who supplemented their limited pedagogic curriculum by extensive reading and profound thinking.

With this endowment of blood and scholastic preparation, he had experiences of the most varied and instructive sort. Great preachers cannot be made by pedagogic curricula. They are developed amid severe and favorable circumstances, the storms and stresses of life. Colleges, universities, and theological seminaries are able to produce scholars, debaters, exegetes, and homilists, but preachers come from the school of experience which acquaints men with the varied heart throbs generated in the toil, hardship, sacrifice, and suffering of themselves and their fellows. The many and varied experiences through which Mr. Jones went conspired to produce a man who not only knew the facts and things of life, but knew his fellow man and every experience through which he goes as well as every emotion of the soul.

His mother died in his early childhood, his father joined his fellow countrymen in the march to the Civil War, and the lad was left an orphan in the training of his good old "grandfather and grandmother." This school of pathetic vicissitudes wrought in him that deep sympathy for helpless childhood that led him to the superintendency of the Orphans' Home.

Circumstances threw him on a farm in Kentucky. The country toils and sports and the touch of nature and nature's folk gave him the vast store of practical illustrations which so endeared him to the country people who flocked to his ministry. A nature touch like this always awakens human interest: "In the mountains of Kentucky during the winter we hunted the rabbits in the deep snow. Running across the tracks, we would take the back track until we found where he had laid down. If the bed was warm, we knew that he was near by; then we would yelp and take the forward track and catch him. Brethren, the devil is on your track; if you fall down, don't lie there long enough to warm the ground."

At the close of the war his father returned, joined the wife of his second marriage, and reëstablished the home and his legal profession. On the advice of his father Mr. Jones took up the study of law. This brought him in contact with lawyers, courts, juries, and criminals, out of which experience came another class of knowledge and illustrations. When he was admitted to the bar he married the girl on whose cheeks the winter fires in the old Kentucky country home painted the roses that won his heart; but the happy marriage was doomed to the shadows which

dissipation and poverty bring. He soon found that the devastated and impoverished Southland had little employment for the lawyer. He was forced to do manual labor. He moved into a cheap one-room house and began in a heroic way the struggle with toil and poverty of the most cruel and pressing sort.

His first job was as a miner in one of the ore banks near Cartersville. He was then on the night shift, beginning at five o'clock and working until midnight. He took his scanty lunch, left his poverty-stricken home, and took his place in the mines with the humblest whites and negroes. From this school he gained the lessons of real and strenuous life which not only brought him in sympathy with the laboring classes of the world, but gave him a storage of humorous, pathetic, and interesting illustrations which could have been gained in no school except that of actual experience. In a mining section, when the work was going hard and his sermons apparently ineffective, he cried: "Brethren, I am digging in vain, getting nowhere and dulling the pick. Let's get down and pray and ask God to give us a blast."

His next job was running a stationary engine. This experience made him akin to engineers, machinists, and railroad men. He almost worshiped the locomotive engine, and no man was ever loved by mechanics and railroad men, firemen and engineers, with a greater devotion than was he. When his remains were to be taken to Atlanta for interment, one of the old engineers who knew him and loved him asked the privilege of using his engine. He decorated it in the most pathetic way and placed a portrait of Sam Jones over the headlight of his

engine. As he entered the Atlanta yards he brought the whistle of his engine to a most weird and pathetic wail. He had notified his comrades of the signal, and every engineer on every engine on all the tracks in the city of Atlanta joined in the sad moaning with the whistles of their engines, and as the special train pulled through the yards every railroad man stood with cap off and head bowed. No one ever heard Sam Jones preach who did not marvel at his interesting and graphic pictures connected with the railroad and locomotive engines. "My brethren, the difference between a pile of scrap iron and a locomotive engine is that one is organized and the other isn't. If we expect to do anything in this meeting, we must organize our forces and see that every part of the great machine functions."

When two or three members of a fruitless Church under one of his sermons began exultantly to shout and to interrupt and disturb the meetings so that nothing practical could be done toward saving sinners, he said: "There is a little steamboat on the Coosa River that has a very small engine and a very large whistle. When the whistle blows, the boat stops. They can't run and blow at the same time. That reminds me of the Methodist Church—we can't do both, so we are spending our time blowing."

His next job was that of drayman. Here he met all classes and conditions of humanity. The saloons were then open on every street corner. The warm fires and the jolly crowd led him often, day and night, to these dangerous places, which finally became his downfall. In this school he got all the lessons of sin, suffering, and sorrow.

Passing from a wayward, drinking drayman's life into the Church and the ministry, he entered the next great school where so many thousand wonderful gospel preachers have been produced—the school of experience of the country circuit rider. Eight years in this valuable experience gave him some of the richest lessons of life. Early in his career as a circuit preacher, he providentially fell in the district of the Rev. Simon Peter Richardson as presiding elder. He was one of the rugged, picturesque, and eccentric preachers in the North Georgia Conference—bold, humorous, graphic, and entirely unconventional. He set the style for this young circuit rider's preaching. Sam Jones said of his clerical model: "Until I heard Simon Peter Richardson preach I thought the pulpit was a prison in which a preacher could go so far to the right and so far to the left; but he taught me that the pulpit is the throne and the preacher a king, and he can go anywhere God leads regardless of the manners, customs, or opinions of the people. From this distinguished model Mr. Jones learned that as a preacher he could be natural in the use of inherited wit, humor, and picturesque illustration.

Those who heard him constantly were bewildered in the fact that he seemed to present three distinct personalities in a course of sermons. These personalities appeared in his varied styles of preaching. He was either conversational, hortatory, or forensic, and distinctly so. Before certain audiences he adopted one style and before other audiences and under different circumstances a totally different style. Usually in his morning service he used the conversational style. He was in no sense an actor,

mimic, or performer on the platform. He made no grimaces and struck no attitudes, poses, or postures for effect. His gestures were few except in his heroic, hortatory, and forensic addresses. In his conversational style he stood still with thumb hung in his vest or pants pocket or hand or arm resting upon the book board or table. These sermons were called his rambling talks in which he used humor and pathos, illustrations of promiscuous type, blunt epigrams, homely philosophy, and snatches of his own personal experience gathered in the everyday school of life. Betimes he was polished and rough, classic and boorish, tender and scathing, pathetic and humorous, serious and jocular, sympathtic and caustic. He was so rough occasionally that even his best friends would have eliminated or modified some of his expressions. At other times he was so ornate and classic that the most cultured of his audience were surprised and charmed. At times he was the evangel of God carrying the blazing torch of the gospel; at others he was a humorous lecturer entertaining his audience with facts and philosophy of everyday life.

Charles Dickens was refined and cultured, yet he gave to the world the most graphic pictures of London's rough characters. He put into the mouths of his characters the language of the London slums. His most popular novel is so full of slang that it is predicted that it will ultimately be unintelligible. Sam Jones, no less refined and delicate in mind and heart, the congenial and delightful companion of cultured men and women, a welcome guest in the most affluent and refined homes of the country, often

used on the platform the vernacular and slang of the street. Dickens was a dramatist in dialogue, Sam Jones a dramatist in monologue. He was as true to nature as Dickens and no less refined in mind and heart. He was most unusual in the rugged, terse, epigrammatic way of putting homely philosophy, Bible doctrines, and ethical living, uncovering hypocrisy, exposing sins, and unfrocking shams.

His forte was in topical preaching. Occasionally he would take a chapter and give an exposition. In this he was lucid, strong, and often surprising to the clergy. His evangelistic strength, however, lay in hammering in a proverb. "One sinner destroyeth much good," "Be sure your sin will find you out," "Excape for thy life," and similar topics were the centers around which he moved in the delivery of his most effective sermons.

In the text, "One sinner destroyeth much good," he would take up one type of sinner after another and, stripping every vestment from each sin, hold it up so that it would drip with slime and disgust with stench. He would turn the searchlight of God's law on it until its hideous rebellion against love and goodness would make one quake. Then he would send the sinner, reeking with sin, on his horrible mission of destroying good. He would take the sins of the father, one by one, and turn them loose in the hȯme, like smallpox and yellow fever germs or like a venomous serpent, to put the virus of death in the innocent children; he would paint this corrupter and despoiler of his own helpless seed until the father would cringe like a convict in chains and the audience would feel like every such father should be

arrested and confined like the villain who would put dynamite under a kindergarten.

He would not, like Thackeray, accuse, arrest, convict, jail, and leave the criminal; but, like the Master, he would extend the hand of mercy and open the door of love and hope. As a further stimulus to the hopeless, he would paint the hideous condition of a Hadley or a McAuley in his sinful and debauched life, bring him into the presence of the loving, forgiving, and cleansing Saviour—then, washed and forgiven, he would send him on his Christlike mission of saving other sinners, destroying sin, and bringing cheer and gladness to desolate hearts and homes, until every sinner in his audience, disgusted with the slimy robes of his own sins and charmed with the exalted possibility of doing good, would rush to the same fountain for cleansing. Bishop Charles B. Galloway, in his memorial address, says:

> If he sometimes used the muck rake, it was not simply to expose the rottenness of society and the wickedness of the world, but that the healing light of the truth might shine upon and cure it. He uncovered sin that it might be destroyed. He rent the robe of hypocrisy that its ghastly deformity might cease to deceive. But for every penitent he had a mantle of charity, and for every home-coming prodigal a joyous welcome.
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> He was free from the weaknesses and vices of narrow natures. His great soul was too generous for jealousy and too broad for bigotry. Envy found no hiding place in his brotherly and sunny heart. He coveted no man's position or possessions, and envied no human being his fame or his fortune. It never occurred to him that any rival stood in the way of his attainments or achievements. No Mordecai sat in the gateway of his noble soul. He rejoiced that the world is wide, with an inviting field for every honest toiler, and ample reward

for every faithful workman; that there is a chaplet for every heroic brow and a throne for every really royal soul. While deeply appreciative of his large place in the nation's esteem—pardonably proud of his wonderful and long-sustained popularity—he generously rejoiced in the honors and success of every worthy man. I never heard him speak a disparaging word of any mortal who had high aims and a serious purpose. His generous hand would have withered had he attemped to pluck a star from another's crown. Such magnanimity is one of the final tests of true greatness.

He had a masterful mind, a prodigious memory, and a most unusual facility for keeping his thought lucid and orderly. In the sixteen years of our association I never saw him with pen or pencil, note, scrap, or scrip in the preparation or delivery of a sermon. I never saw him the least puzzled, embarrassed, or confused before any character of audience, and I have seen him before every kind of audience that America furnishes, from the four hundred clergymen and professors of Boston, the packed theaters, auditoriums, and rostra of the whole country, down to the crude wooden tabernacle of the South filled with promiscuous colored people. He was everywhere the same cool, deliberate, natural, and unabashed master of the situation. On his fiftieth anniversary, the *Atlanta Journal* asked Mr. Jones to give his opinion of himself as a preacher. Among other things he said:

Like Saul of Tarsus, I was turned right about, and now for thirty-four years I have been obedient to the heavenly call. I spent eight years of my life as a pastor upon different circuits in the North Georgia Conference. Then I took the agency of the Orphans' Home, and fed and clothed and cared for the orphan children during my evangelistic work for more than twelve years. I have been out of the pastorate for

seventeen years, and my life has been given almost wholly to evangelistic work, covering almost every State in the Union and most of the principal cities and towns. I do not affirm with absolute correctness, but I estimate that I have seen five hundred thousand people turned from the error of their ways into a better life under my ministry. I have preached, perhaps, to more than a million people a year for the past twenty-five years. I have known as many as twenty-seven hundred people to join the Churches in a series of meetings, and frequently as many as a thousand. I have been but a humble instrument in the hands of God in this work. His has been the power, so to him shall be the glory. Reckoning outside of the grace and power of God, I do not understand my work. But God tells us that with him all things are possible, and that he has chosen the weak things of this world to confound the wise, and that this treasure is in earthen vessels that the excellency of the power may be of God and not of man.

In 1872 I began my ministerial life as pastor. From the first I wanted to get the juice out of a text. How will I get the juice out of my text? was the supreme question. And the juice is all I ever wanted out of the text. Others may deal in bones and hoofs and horns, and that which is dry and tasteless, but I always wanted the juice and always wanted to give juice to others. I never attended a theological "cemetery." Till this blessed day I know nothing of systematic theology as a science. I never studied "hermiletics" or "exegetics" or "polemics." I never studied nor taught oratory or rhetoric. I have always believed that there were three essentials to an effective speaker; first, clearness; second, concentration; third, directness. The average speaker cannot be clear unless he bathes the subject in a flood of light by illustration. Let an audience see what you are talking about. Second, concentration. Put a whole lead mine into one bullet. Then, thirdly, directness; aim where you want to hit, and something will be lying dead around in that neck of the woods.

I have made the Word of God the limit and boundary line of truth. I have considered myself free to think within that boundary line. I have never been hampered by rule or schools. God's Word has been the circle and God himself the orbit around which my mind has moved. I have been called a

crank, mountebank, clown, fanatic, and fool; and I have gathered all these titles up and am willing to wear them as honors and cast them down at my Saviour's feet at last, emblems of my loyalty to him and my fidelity to my conviction. Men have criticized me everywhere. If I had preached as the schools teach and systematic theology directs, and logic and grammar demand, I would have been criticized as other men, preached to as few people as other men, and moved in as small circles as other men. A thousand times I have preferred mental training to mental culture. The preacher who reads and studies all the week and stands on the Sabbath day and vomits intellectually that which he has taken in during the week, may please the fancy, but will never move the conscience of an audience. It is in the mental world as it is in the world of physics. A man who has studied forestry until he knows all the trees and all about trees and writes fluently on their nature and quality doesn't amount to much in the practical world. The mineralogist who knows the weights and names and kinds of ores and writes fluently upon that subject may have his place in the world. But the man who sees an ax handle in a tree and an ax in an ore bank, and has the genius to put the two together and thus furnish an implement that every farmer needs, he it is the world applauds. So in the world the man who gathers the nuggets of thought here and yonder and puts them together until he has an idea that moves consciences, builds character, and fixes destiny; he it is in the mental world that is doing good, and not the mental glutton who feeds and fills his mind, simply to vomit it back because he has not the power of assimilation. The mental training that harnesses every faculty of the mind, perception, conception, memory, judgment, reason, and imagination, and drives them like so many horses in a team, tapping the one that drags back, is the kind we need. I would no more carry a manuscript in the pulpit to help my memory than I would carry a bundle of fodder to urge along a lazy horse in my team. Treat the faculties of the mind as the teamster does a lazy horse; lambast them, and if memory or perception or imagination does not come to time, pound the life out of them and make them come to time.

He was absolutely sincere and honest. He said to me one morning: "I had a queer dream last night. I dreamed that a five-thousand-dollar note was presented to me on which I was security. I saw at a glance that the principal was insolvent, but observed that the note was out of date. It was barred by the statute of limitations and was noncollectible. I said to him, 'This note is as good as if it were written yesterday, and I will pay it.' I then awoke"—and with a quizzical smile he continued, "I am glad I didn't act a rascal in my sleep." Whether awake or asleep he had a Christian integrity in which all who knew him believed, and this was an element of his unusual power in his own home town where for years he conducted an annual tabernacle meeting and was himself the most attractive speaker to his own people, though he brought to the tabernacle the most distinguished men he could find in the country.

From the time he took the platform as an evangelist until his death his life was spotless, his character was granite without a flaw or fissure. Theologians berated him, scholars ridiculed him, newspapers abused him, wicked men maligned him, but there was never a scintilla of evidence against the honesty of his purpose or the purity of his life.

In the school of a devout and consistent Christian home, whence most preachers come, he was led into a simple and unwavering faith in the Bible and all the Christian fundamentals. In his day and community the Bible was taught in the home, the Sabbath school, and the secular school. Its heroes were the models, its stories the entertainment, and its precepts the infallible and unquestionable rules of life.

The Bible was read at length at the morning and evening prayers in the home and opening exercises of the school and constituted the textbook of the Sabbath school and the Sunday afternoon storybook. He was taught that the Bible is the infallible word of God. He believed it. From this guileless trust he never budged. He took every statement in the Bible at its face value without a question. He expressed his unsophisticated trust in the Bible in these words: "I believe the book from lid to lid. I believe the whale swallowed Jonah; and if the Bible had said that Jonah swallowed the whale, I would believe that." This was the palladium of his power. When one begins to discover mistakes in the Bible, the next discovery will be the "wist not" of Samson.

Sam Jones approached God with the simplicity of a child coming to mother and accepted all of God's promises with a childlike trust and thereby secured their rich fulfillment. He harbored no doubts concerning his salvation. He believed in his second birth just as implicitly as in his first birth and for the same reason—personal consciousness of life. He believed in Pentecost and sought and realized the power that came on Peter. Prayer was not simply a devout act of worship and a peradventure. With God's promises before him, he sent forth his petitions with the same faith with which he wrote a check with his balance sheet before him, and he enjoyed the fruition of the Master's "As your faith, so be it unto you." The absolute surrender of all known sins and the sacrifice of self to the will of God brought him into the condition in which his faith made God's promise available. Thus he became not only a

partaker of the divine nature, but also the divine power. The power of Sam Jones was the power of God.

He had little faith in mere emotional demonstrations in the act of repentence. He standardized the expression, "Quit your meanness," which became the title of one of his books of sermons. This expression has caused many of his critics to conclude that he accepted external reformation for internal regeneration. In this he was greatly misunderstood. He urged a sorrow as deep as the roots of sin and as heroic as the process of pulling them up by the roots and casting them away forever. This he embraced in the exhortation, "Quit your meanness," "Quit sin," "Quit the world," "Quit the devil"—"Quit." The short, unecclesiastical word is significant. He held that no repentance, however emotional, could go deeper than an absolute and unconditional turning away from all sin, and no word in our language, however long and technical, was more significant to him than "quit." As a corollary, he held that a surrender of all sin and a turning away from all sin did not take place without an emotion as deep as the root of sin, in whatsoever way that emotion may be expressed. The fact is the same in every truly penitent heart. The outward expression is as varied as human nature. He held that the fact of evangelical repentance is caused by the smiting of the Holy Spirit; the culmination is the surrender. The outward sign may be tears, sobs, or unexpressed. The outward sign may even be a smile, bespeaking an inward purpose as strong as that upon the face of a brave hero in battle as he meets his foe with a smile

and plunges his well-aimed dagger to the vital spot. He regarded not what was visible on the outside, but relied wholly on what was occurring on the inside. His long experience and knowledge of human nature taught him that outward signs are fickle. No one is truly penitent until he is willing to quit sin, and no one is willing to quit all sin until he is truly penitent.

His method of bringing men to a decision for Christ and the Church was often criticized. It is natural for one to favor the method by which he found the Saviour and to standardize the emotions and experiences which accompanied his own repentance. If one fell suddenly under some powerful influence which threw him into an agony of conviction, and if under this great condemnation he surrendered his sins and by an immediate exercise of faith leaped into the light amid the exultant singing of enthusiastic friends with a joy that he expressed in a shout of triumph, he will have little faith in the genuine conversion of a man who deliberately walks down the aisle of the church and without external emotion or demonstration gives his hand to the preacher, saying: "I surrender my life to Christ and to the Church." Yet this simple act changed Sam Jones the reckless, drinking drayman into Sam Jones the devout Christian, devoted preacher, and powerful evangelist. This simple act, however, was preceded by weeks of silent struggling under the smiting of the Holy Spirit through the words of a dying father and the silent lips of a dead babe; by a conscience on fire and an internal and silent battle as indescribable as it was invisible. Sam Jones preferred the method by which he came to Christ, yet he used all methods,

inquiry room, "anxious seat," and immediate commitment by public confession and giving the right hand as the external act. All who follow sincerely any of the methods may be saved if intelligent and prayerful conviction and a saving faith are exercised. Under his proposition many came forward and shook hands with him, who were not sincere and did not therefore meet the conditions of salvation. There were hundreds and thousands who were sincere and were converted. These varying results are the same under all methods used in the evangelistic work. He felt that if men truly repent of sin and accept God, they are saved regardless of external demonstrations.

He was not avaricious. He had no "cut and dried" method for securing money for his services; had no envelopes or cards or other devices printed or circulated for offerings. When a letter of inquiry came from any town or city calling for the conditions under which he would agree to hold a meeting, his answer was brief and characteristic and about as follows: "I have but one condition, and that is that a tent, tabernacle, or some kind of auditorium be provided and made comfortable for the seating of not less than 5,000 people. (The basket collections usually provide for such an expense. The other finances depend on the success of the meeting.)" He gave absolutely no attention to organization and machinery. Whatever machinery there was in any of his meetings was initiated and organized in the community outside of his suggestion or manipulation. He would walk into a great auditorium packed with people at the opening service, step to the front of the platform, and ask some of the brethren to volunteer to pass their hats

for an offering to pay for the tabernacle, and all other movements of the meeting proceeded in a similar manner without organization unless initiated by a local committee. At the close of a meeting a voluntary offering was taken and he received it, much or little, without comment. Instead of an organized force to bring folks into the tabernacle, he requested a few policemen to stand at the door to prevent a jam and a crush, and their services were generally necessary.

All of his printed sermons and sayings were taken from his lips stenographically. All of his articles for the press were dictated. He was not the compiler or direct author of any of his books for profit. They were compiled, edited, and published by others. He never purposely laid up money. The property that fell into his hands came largely in an effort to help others. He expressed his unselfish life in this sentence: "Brother, I'm for the bottom dog. If you want to find Sam Jones, just scratch under the bottom dog. If I'm not there, I've just gone to dinner." He lived for others. His last act on the train on which he died was to furnish a berth for a sick man whom he found in the day coach. His body lay in state in the Capitol at Atlanta, and no other citizen, official or private, in the State of Georgia ever had as many loving friends from all conditions of life tearfully visit his casket. His body reposes in Cartersville, Ga., beneath a splendid monument which bears this inscription: "They that turn many to righteousness shall shine as the stars forever and ever."

His spirit is with God, and the results of his marvelous ministry are in the keeping of the years.

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